The Living Church

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Editorials and Comments

The Living Church

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FOR THE THIRD SUNDAY IN LENT.

As we advance into the Lent season, the Church seeks at every turn to make effective our warfare with evil, through opportune help gathered for us from the Scriptures. Thus, in the Gospel which is to engage our attention on Sunday next, among other lessons, she bids us heed our Lord's impressive warning concerning the peril of "empty house."

An evil spirit—so runs the parable—departed from the heart of a man. The habitation, thus vacated, was left by its owner untenanted. The old enemy returned later, and found none to dispute his right to enter. Appreciating the welcome which there was in the fact that the house was "empty, swept, and garnished," he sought "other spirits more wicked than himself"; they moved in unresisted, eight in number; a last state worse, far worse, than the first had been.

The return of the evil spirit was made certain by the fact that he *went out*. It might have been different, had he been *cast out*.

Does it not sometimes happen that an evil spirit leaves, without being in any true sense driven out: for example, when serious sickness overtakes the man who has long given himself to ruinous excess? He lies at death's door. The evil spirit goes out of him, of course, for a time at least. But, if he gets well again, how soon will his ancient enemy appear upon the scene, and clamor to be readmitted to his life.

On the other hand, think of a man half gone to destruction, who, still in health, rises in the strength of returning manhood, and says: "'Tis a grievous shame; with God's help I will put this evil from my life." He moves in the power of divine grace. He wins a glorious victory. The evil spirit leaves him, not merely going out, but driven out, and therefore not likely to return.

When, however, under any circumstances an evil spirit has departed, safety requires in every case that the house of the heart shall be quickly tenanted with other and better guests.

Under the influence of the religious and moral wave which comes with Lent, evil spirits are departing from one and another of God's distressed people. Let it be hoped that the lives which they leave, may not be permitted to stand "empty, swept, and garnished." The two lines of Lenten requirement work together in beautiful harmony. As now the Church pleads, "through fasting, self-discipline, and scourging, cast the evil spirit out," so also she adds, "with prayer, sacrament, unremitting worship, and toil for God and men, tenant the life anew, and fill it full of heavenly visitants." Nothing is more essential to a permanent reformation, than the bringing in of a good spirit to fill the space in a man's heart made vacant by the departure of an evil spirit. Many have failed, and fallen an easy prey to fresh temptation, through the peril of "empty house." We need nothing so much as to be occupied. Heaven pity the man who tries to be good, with nothing to do. B.

A happy life consists not so much in pampering the appetites as in the exercise of reason, with sobriety and a sound mind, searching the causes why one object is to be preferred and another rejected, and expelling those opinions which occasion so much trouble to the mind.—*Epicurus.*

What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension how like a God!—*Shakespeare, "Hamlet."*

HAS THE CHURCH THROWN AWAY HER OPPORTUNITY?

WE have been much impressed by a pamphlet, small in compass, written by the Rev. Edward M. Gushee, D.D., rector of St. Philip's Church, Cambridge, Mass., entitled *The Church's Opportunity: A Catholic Church for our Countrymen.** Dr. Gushee's argument is that the American Church, from the beginning, has had an opportunity; but the opportunity never has been seized in adequate manner. The belief that this Church is "the veritable Catholic Church of America" is "for very many priests and people" the only reason for its existence. That reason, however, is singularly overlooked by the public at large. The Church is considered, in the words of the Boston *Transcript,* one of "the smaller denominations," "conspicuous for wealth and culture rather than for great masses of communicants."

"There have been short periods here in the East," says Dr. Gushee, "when the true idea of the Christian Church has been brought into prominence as contrasted with sectism—notably on the occasion of the conversion of the Unitarian Dr. Frederick D. Huntington to the Christian religion and of his appreciation of the Episcopal body as a real part of the historic Catholic Church. A large number of persons came into the Church at that time, their attention having been turned to the merits of the case. They were actuated entirely by their convictions, and constituted a valuable accession."

In spite of all this, "the true character of this Church as a real part of the Catholic Church has not been very strongly maintained, except by individual priests, while a strong, virile anti-Catholic element has made divers demonstrations in our conventions and otherwise, and has succeeded, to a great extent, in effecting compromises or compelling silence on the part of some who were once considered stalwart defenders of the Church's integrity."

As a result of all this there is a marked decrease in the growth of the Church. Some suggest as a remedy that the Church "must emphasize its Protestantism." There is a widespread tendency toward unity on the basis of practical abandonment of definite Christianity. The effect of the Protestant idea on the ministry is shown by the new idea of "professionalism supplanting the old and sacred idea of vocation." This again reacts against the Church by bringing comparatively few young men into the priesthood on the insufficient grounds given in that view of the ministry.

There is a distinct retrograde movement apparent throughout Protestantism which gives the Church her unique opportunity.

"It is due to the Christian people of the land that the representatives and people of the Catholic Church should claim for it, if in their opinion it has such, the Apostolic origin and authority, standing *now as ever for the maintenance of the faith as the faith once intrusted to the Church, and for the salvation of the world only through obedience to the Holy Son of God.* The strenuous advocacy of Protestantism in the Church at this time can have no other effect than to still restrain and to prevent this Church using this opportunity to do a work that otherwise in the Providence of God it might do."

The strength of the American Church is in her Liturgy, which is her inheritance from the Catholic ages and her protection against being engulfed by the spirit of the age. The only thing that can save the religion of the American people is a Church that comes to it with authority.

"To-day then, people want to know whether the Episcopal Church is a Catholic Church or a Protestant sect." "The Catholic Church has the note of certainty. Nothing else can meet the demands of our people." "The proposed change of the title of this Church would have had its only real value, as every one knows, in being a clear although belated assertion of our proper position. The interest taken outside in this movement and even the bitter things said about it were challenges that we let our countrymen know what it is we offer the American people. This opportunity we have, characteristically, rejected.

"Until we distinctly claim for this American Church authority as witness to the Faith we cannot but compromise the Church itself. And as long as we continue on this course we shall have an equivocal standing, one that will command neither consideration nor respect. We firmly believe that God in His good time will raise up leaders who will restore to Zion her glory and make her the joy of His people and the salvation of the many who will seek her courts."

We have quoted thus at length from Dr. Gushee's pamphlet in order that what we may add to his consideration may be intelligently builded by the reader upon what he has written. His whole pamphlet would amply repay careful reading.

* *The Church's Opportunity: a Catholic Church for our Countrymen.* By the Rev. Edward M. Gushee, D.D., rector of St. Philip's Church, Cambridge, Mass. Boston: Old Corner Bookstore. Paper.

In stating what is the opportunity and what the duty of this Church, Dr. Gushee but repeats what The Living Church has for many years maintained. In earlier days of religious division, men were satisfied to divide and sub-divide the forces of Christianity on lines so narrow, that any difference of opinion was promptly followed by the creation of a new sect. In those days, government by Bishops, and worship from a liturgy, assumed commonly to be the differentiating marks of the Episcopal Church, were popularly admitted to be quite sufficient motives for maintaining separate organizations. They were quite as important as the issues which gave birth to many another "sect." Presbyterians had divided among themselves on issues of much less magnitude. Division was the policy of the day. Christianity was an individual relationship between each man and his God. A "Church" was an association of Christian individuals who were agreed on certain tenets, and who combined voluntarily into one organization.

This conception was common to Protestantism in general. It yet remains so in theory, but in practice it is now supplemented by the newer desire for unity in place of division. The Protestant world is to-day seeking to discover possible bases of unity. Points of differentiation are re-examined in order that, if possible, they may be harmonized. Wise prophets preach the necessity for unity. The signs of the times point no longer to corporate disintegration, but to gradual unity.

Here comes dangerously into play the Protestant idea of the point of differentiation between the Episcopal Church and the "other denominations." Are what are popularly called the distinctive marks of the Episcopal Church sufficient to justify her in maintaining her separate corporate existence?

Is government by Bishops a sufficient reason? Hardly, for Congregationalists, and several other sects, seriously contemplate the establishment of a modified episcopate, and it could not be impossible to reconcile the episcopal with the congregational system. Moreover, Methodists, the excellent Mormons, and some other bodies, have already endowed certain gentlemen among them with this honorable title.

Is the possession of a liturgy sufficient to divide us from others? Hardly, for the present tendency among Presbyterians, Congregationalists, and Methodists is toward fixed forms, and the Book of Common Prayer is welcomed by them as a guide to worship.

Vestments, whether of clergy or of choristers, have ceased to be distinctive of "Episcopalians." Presbyterians wear surplices, the versatile Dowie assumes the "magpie." Imitation candles give light in sectarian "churches," whose towers are surmounted by the cross, whose architecture is gothic, and whose services are liturgical. Christmas, Lent, Easter, are hardly less familiar terms to those about us, than to Churchmen.

On the Protestant conception of the Church, what sufficient reason exists to-day for the separate maintenance of the Protestant Episcopal Church? With the greater "liberality" of these others, why should we not, in the interest of unity, disband our organization?

Let such Protestant Churchmen as are not unaffected by the new desire for Protestant unity, answer; on their grounds, we cannot give any adequate reply. Either their conception of the Church is wrong, or our maintenance of the organization of the Protestant Episcopal Church is a block in the way of the desired unity among Protestants, and a wicked economic waste.

We have a Catholic Church with a Protestant people in it. It is because we seldom realize this two-fold condition, that we have such great difficulty in adjusting the theory with the practice of the Protestant Episcopal Church. We rightly point to the Book of Common Prayer as the shrine of Catholic doctrine and the guide to Catholic worship. We rightly point to the unbroken succession of our Bishops from the apostles, as assuring the direct continuity of the Church from the beginning. Yet we look about us and see our people ignorant of Catholic doctrine, unwilling to practise Catholic worship, fearful of the Catholic name, and apathetic toward the Catholic ministry and what is involved therein.

Yes, we have had a long-standing opportunity to be of service to the distracted Protestantism of America, and, for the most part, we have neglected it. We might have pointed all American Christians to the one fold, created for them as truly as for us by the one Shepherd; but we were weak. We might have proclaimed this as the American Catholic Church and as such the spiritual home for all American Christians, but we were weak. With a position of strength behind us, we have in

fact been very weak. We have invited Protestant Christians to enter into unity with this Church, and given them no adequate reason why they should do so. We repelled Polish Catholics when they took us at our word. We have received overtures from Oriental Christians with the most abject apathy. We have preached a desire for unity and conspicuously failed at every single test, to practise it. We have talked breadth and practised narrowness. We have hidden the Catholicity of the Church by the Protestantism of our people. And then we have been disappointed because the Christian world did not and would not see through the obtuseness and opaqueness of our Protestantism and appreciate the divine Catholicity of the structure back of it. We have not conducted ourselves as broad-minded statesmen when large questions have come before us for determination.

In spite of all this, we are not prepared to echo the somewhat pessimistic tone which we seem to detect in Dr. Gushee's pamphlet. We can understand that feeling, approaching to despair. Some noble sons of the Church have been driven to Rome, and more into apathy, by reason of it. But the case is not so hopeless as some assume. The Holy Spirit lives in His Church. The Protestantism of representative American Churchmen of to-day is not anti-Catholic, but only deficiently Catholic. If we except the small number of ultra-"Broads" who personally deny the Faith that officially they affirm—and the number of these men can almost be counted on the fingers of the two hands—we have no school of thought in the Church to-day that is not Catholic *so far as it goes*. And even the small anti-Catholic school is losing ground. Where now are All Souls' Church and its two latest rectors—men, both of them, of exceptional loveliness save for their blindness to the criminal folly of seeking to reconcile their personal, avowed beliefs with that system of Faith which officially they affirm? Where, in most of our cities, are there, to-day, parish priests who openly assume a distinctly anti-Catholic position? Deficient Catholicity there is in large measure; but anti-Catholicity only in exceptional instances, and those distinctly on the decline. Broad Churchmanship that as a whole was, ten years ago, a purely destructive force, is to-day far more conservative than it was then. It has lost ground among the laity, and it is less radical among the clergy. Some of its men, no doubt, maintain a position of hostility to the Catholic revival in the Church, but their influence upon the whole body is but trivial. Observe recent promotions to conspicuous rectorships in several of our cities, and see how the decline of the destructive school is conspicuously marked. It would be invidious to mention names; but to scan the more important preferments of the last year or two, East and West alike, and particularly of the last few weeks, is to enlist a most hopeful view of the future. Never has there been an outlook throughout the American Church that was so distinctly cheering as that of the present moment.

That there is a large measure of deficient Catholicity in the Church we cannot fail to observe. By that term we mean such a conception of the Church as, for instance, that presented in the Pennsylvania report on the Name of the Church. It was a viewpoint that distinctly recognized the fundamental Catholicity of the Church, while yet it conspicuously failed to perceive what is implied thereby. Its deficiency is a deficiency of logic. It fails to carry its own premises to their logical conclusion. It does not appreciate what is involved in its own position. Such a limitation cannot be permanent.

It is exceedingly superficial to view such an incident as our recent failure to assume the title of the American Catholic Church as an anti-Catholic victory. As such it may be proclaimed by some few Protestant radicals; but without the slightest foundation in fact. It was a victory for the combination of two distinct forces, neither of which would have been sufficient alone to defeat that movement, together with the support of the small but pugnacious anti-Catholic group. These forces were the large body of deficient-Catholics, calling themselves Low Churchmen, Broad Churchmen, or by no distinctive term at all, and the possibly still larger body of High Churchmen who lacked the courage of their convictions, or who felt, not without reason, that a change of name would be "inexpedient" so long as some few but greatly revered Churchmen of the deficient-Catholic schools would be seriously troubled thereby. To view the majority thus obtained as an anti-Catholic force would be wholly incorrect.

And when we speak of those who believe themselves to be opposed to Catholic Churchmen, as deficient Catholics, it would be misleading if we did not give recognition to the large constructive value of their work in the Church. How often have we listened to a clergyman violently assailing the Catholic position—whether in regard to the name or to any other of the immediate issues of the day—and have then gone into his church and observed the reverence of his service, the devotion of his own demeanor, the orthodoxy, frequently the spirituality of his sermon. These men, and there are many of them, are in no sense enemies to the Catholic position. Sometimes they think they are; but their work is building up that solid foundation structure upon which the fulness of Catholic belief and practice must logically be built in due time. Most men appear at their worst in taking a negative position in open controversy. Most such men are better Churchmen than their words allow. There are thousands of Catholic Churchmen who do not know themselves as such, albeit many of them are such with limitations. Elijah was not the last prophet to believe that he only was true to the God of Israel; nor was he the last whose eyes God afterward opened to see that there were yet thousands of priests who had not bowed the knee unto Baal.

The Church has the magnificent opportunity which Dr. Gushee has outlined. She has not risen to it; but neither has she thrown it away. She has not proven that her sons were wise enough to be leaders among men in the quest toward the unity of Christian forces; but their errors have been those of the head rather than of the heart. Slowly, but faster than some believe, the head is being converted.

Never before in all history did mankind confront the strange spectacle of a distinctly Catholic Church with a distinctly Protestant membership. Our difficulties all arise from this strange anomaly. But our condition is *not* that of a membership deliberately arrayed in antagonism to the Catholic foundations of the Church.

The obvious duty of Churchmen in the present and in the future is to hold up the ideals of *complete* Catholicity, in doctrine, in worship, in discipline, in temper, in breadth of mind, in missionary zeal, in fervent charity—in all the manifold divisions which, together, make up that distinctive characteristic that has, from the earliest Christian ages, given the proper name to the Church.

In the brave effort which many earnest Christian men are making for a better observance of the Lord's Day, the subjoined extract makes painful reading. It is taken from the Cleveland, (Ohio) *Sunday Leader* of March 5th, and its correctness is corroborated by a similar notice in the Roman Catholic organ of that city. Not long ago the Protestant Ministerial Association of Cleveland uttered an effective protest against Sunday vaudeville at Keith's Theatre. It was immediately stopped. The only difference, probably, between Keith's and St. Mary's hall was that the former gave the better entertainment. Here, in part, is the article we refer to:

> "Everything is in readiness for the big minstrel jubilee to be given by the social club of St. Mary's parish, in its hall, on Jersey Street, to-night [Sunday]. No expense has been spared to make this one of the best minstrel shows presented to Cleveland people in years. The minstrel first part will be one of the most elaborate ever produced, and forty persons will take part, including five quartets, singers and dancers. Wallace's Band will furnish the music. The olio is a specially selected one, and is for laughing purposes only."

It is a pleasure to add, however, that Roman Catholics are not everywhere thus culpable. The (R. C.) Archbishop of Milwaukee, Dr. Messmer, one of the most enlightened and most Catholic of the Roman prelates, is making every effort to secure the sanctity of the Lord's Day among his people, and has energetically set his foot down on the Sunday picnics and dances that had thrived before his administration began.

But the incident also shows that Romans have little opportunity for taunting Anglicans with disunity, when this great diversity between what is permissible in Cleveland and what in Milwaukee can obtain.

We are glad to call attention to the Open Letter from Judge Benet of South Carolina, printed in this issue and addressed to the Bishop of New York. Bishop Potter's unfortunate remarks therein alluded to had not previously come to our attention; but if the Bishop was rightly quoted, we can only charitably assume that his manifold activities do not leave him sufficient leisure to read the periodical literature of the day, as extensively as might be useful to one who has occasion to ex-

press opinions upon current questions therein discussed. It is always a misfortune when such is the case.

We recognize that legal separation of married people under certain contingencies must probably always be permitted. We even admit that in the present state of society it would be useless to agitate for the enactment of civil statutes permitting only divorces *a mensa et thoro*, and doing away with absolute divorces carrying with them the right to re-marry. The utmost that we can hope to obtain by civil legislation for many years, is an approximation to the New York statute—which was itself only saved from a serious blot by the Governor's vèto of a vicious amendment, last Monday. We do seek, however, to raise the ideals of Christian people, and particularly of Churchmen, to a conception of Holy Matrimony so exalted as to make successive marriages while former partners are living, so great an anomaly as to be self-evident impossibilities.

In the meantime, the state of South Carolina stands firmly as a living witness to the untruth of each and every argument that may be adduced in favor of absolute divorce. Nowhere is home life more sacred, more beautiful, or more largely redounding to the happiness of the family. Will any maintain that there is more happiness, even to the individuals immediately concerned, in those homes that have been broken up by divorce in other states, than will be found in the homes of South Carolina? Are the children made fatherless or motherless by civil decree better prepared for lives of purity and usefulness than those whose homes are protected as sacred and inviolable by civil enactment? Which contain greater menaces to our civilization and to the security of our future: San Francisco, Seattle, Kansas City, with their regular round of one divorce to every four marriages, or Charleston and Columbia with every home protected inviolably by the state?

So far from being a "horrible example" of the result of a commonwealth in which divorce is unknown, we are quite ready that South Carolina and her experience and history should be the final test by which the argument for the remarriage of divorcees should stand or fall.

A PROMISING scheme that has been outlined by a central committee, acting under appointment from the Board of Missions, with Bishop Greer as chairman, looks to the definite approach to each individual man in the Church with a request to him to lay aside something, small or great in amount, as a thank offering to be presented at the time of the General Convention in Richmond as his share of the offering of the men of the Church. In a preliminary announcement of the plan, the committee asks each Bishop to institute a district committee consisting, if he does not prefer other arrangements, of the deputies to General Convention from the Diocese, and through that district committee it is hoped to obtain lists of the membership of each parish and congregation in the Diocese, after which each person named on that list will be reached, first by printed matter, and ultimately, in some way, by a personal appeal made at a face to face interview.

We have great hopes from this plan. It is the consummation of what The Living Church has repeatedly urged as the essential method for providing for the support of the mission work of the Church. In appealing to the individual instead of to the Diocese or to the parish corporately, the Church is but employing the method laid down in the New Testament and corroborated by every consideration of common sense. In seeking to reach this individual direct rather than through the interposition of his rector, that common sense has been carried still further in the right direction. And in coming thus personally into touch with the individual, instead of treating him as one of a mass contained in a congregation, the common sense reaches that highest point, which leads us to hope that ultimately it may prevail in our regular missionary methods as well. There may be a question whether three years will be sufficient for a plan requiring such thorough methods to be gotten under way; but that this is the wise and the right way to set about it, is hardly open to question.

It will be a great blessing if this thanksgiving fund can thus be raised and presented in gratitude for the 300th anniversary of the planting of the Church at Jamestown in 1607. But of far greater magnitude will be the gain to the Church to be derived from this first serious attempt to reach the individuals of the Church, by demonstrating how the Church can carry on her missionary work, and be assured of a reasonable income.

Ultimately we shall expect some such plan to be adopted as the normal method of raising our annual missionary budget.

THE very interesting papers on Sunday Schools printed in two consecutive issues of The Living Church, by Dr. Holland and Dr. Butler respectively, show, in spite of their diverse views, the interest which is now felt among Churchmen in the subject. Shall open catechism in the Church, as required by our rubrics, supplant the modern device of the Sunday School? That would not be in accordance with the spirit of the rubric; for in the days in which the rubrics were written, the children were taught concerning their religion in the home and in the Church, and the catechism crystalized, so to speak, the teaching which the child was already receiving in other ways.

We cannot vote the Sunday School a failure, nor the accustomed text books useless; but many Sunday Schools are failures, and many text books fail to give that "sufficient instruction" which the Church expects her children to receive. The remedy is to remodel Sunday School failures according to Sunday School successes; and never have there been better opportunities to make the Sunday School a success than there are to-day.

Dr. Butler's suggestion of Sunday School agents or inspectors, travelling from place to place, is an excellent one. It involves a salary and some expenses; but we should be able to find the ways and means if the Church should become determined that her Sunday Schools should be made a serious agency in her work.

We should be glad if our many diocesan commissions and institutes should succeed in arousing such a determination.

THIS delightful exposition of an editorial point of view is clipped from an Oklahoma paper:

"F. K. Brook of Guthrie will Sunday in the city. Mr. Brook is the Bishop of the Episcopal Church of the territory and will speak to-morrow night in the city."

PERHAPS, also, we may charitably assume that another Western reporter has mixed his religious with his social kalendar when we read, from a South Dakota paper, the following:

"During Lent the ladies of the Episcopal church will give a party every Saturday afternoon. This is a new feature that has been introduced, and as each entertainment will be entirely different it will more than likely meet with the hearty support of the members of the church and also many outsiders. The first party that has been arranged will be given at the home of Mrs. ———— on Saturday of this week. Lenten services will also be arranged for in the church."

ANSWERS TO CORRESPONDENTS.

B.—The reason why there were many successive requiem Eucharists before the burial of the late Bishop of Chicago is that many priests desired to avail themselves of the opportunity of personally offering the holy sacrifice with that common intention. One of the purposes of a Cathedral is to give such opportunities to priests within any Diocese.

J. H. H.—(1) There are several errors in the clipping submitted. The only foundation for the statement that the monasteries planted by St. Columba and his contemporaries afforded "the basis of the Presbyterian Church of John Knox," is that those monasteries were ruled by abbots in priests' orders, and that Bishops, resident in the monasteries, were subject to the direction of the abbots. But the Bishop and not the abbot administered ordination. St. Columba and St. Columbanus were two different men. It was the latter and not the former who preached in France and Switzerland. (2) The authoress of the *Life of Fr. Ignatius* is a personal disciple of her subject; but whether an Anglican or a Roman we cannot say.

WE HAVE a debt to all this mass of intellect, doubtful, indifferent, hostile, sometimes so fair, sometimes so unfair, but for the most part so clear and so versatile, which sways our society. Perhaps we cannot look to making much direct impression on it; but we owe it a debt nevertheless. We owe it the debt of a witness to the Faith, distinct, outspoken, unshrinking; we owe it the debt of an earnest and fearless witness of the truth and depth of our convictions; we owe it the debt of showing that we are not ashamed, not even now, of the Gospel of Christ. Indeed, with such ages behind us, we have nothing to be ashamed of; we have nothing to fear for that future which the religion of the Bible, alone among religions, persists in declaring to be its own. But we owe it the debt of showing our convictions, as wise and self-commanding men show them. . . . We owe the debt of keeping from ignorant and indiscriminate hostility; of not assuming *to ourselves* and our own persons, with empty and boastful impertinence, the superiority and the sacredness of our cause; of keeping clear of that dreadful self-complacency which so often goes with imperfect religion. . . . We owe it to our august ministry, we owe it to those who observe and perhaps oppose us, to be brave, to be honest, to be modest.—*R. W. Church.*

ENGLISH CHURCH WAS NOT OFFICIALLY REPRESENTED AT BERLIN FUNCTION

Official Disclaimer of any Official Character Given to the Bishop of Ripon

BISHOP GORE ENTHRONED AT BIRMINGHAM

Nominations to Several Bishoprics Announced

The Living Church News Bureau
London, S. Perpetua, M. [Shrove Tuesday], 1905

THE *Guardian*, I am glad to see, agrees with the *Church Times* rather than with the daily newspapers as touching the matter of the "mission" of the Bishop of Ripon to Berlin in connection with the recent opening in that German capital of the new building which the Kaiser, according to report, hopes will become not only a sort of central shrine of Lutheranism, but also the "St. Peter's" of the Protestant world. The *Guardian* editorially says:

"It is stated in the newspapers that the Church of England was 'represented' by the Bishop of Ripon, who accompanied Prince Arthur of Connaught. If the Bishop of Ripon went as a representative of the Church of England, the representation must have been of an absolutely unofficial character. Convocation is the only body which could officially authorize any prelate to represent the Church of England, and we have no record of the subject ever being brought forward there."

The *Church Times* referred again to the subject last week, and expressed itself more at length as follows:

"The Kaiser is at liberty to call the building a Cathedral, or anything he pleases, and he need have no fear that Canterbury, or Westminster, or St. Paul's will put in a counter-claim to be 'the mother church of international Protestantism.' What, however, does concern us is to know what the Bishop of Ripon was doing *dans cette galerie?* A Catholic prelate assisting at the opening of a Cathedral that is no Cathedral is a phenomenon that wants a good deal of explaining. Will the Bishop tell us whom or what he was supposed to represent? If it was the Protestantism of England, did he receive a mandate from the Protestant sects; for we know of no Protestant Church that could commission him? Clearly, he did not represent the Church of England, as the Church of England did not send him. And Prince Arthur of Connaught represented the King; so we are puzzled to know in what capacity the Bishop of Ripon assisted at this function in a Cathedral made in Germany."

The Bishop of Ripon, since his return from Berlin, has had an audience with the King at Buckingham Palace. With regard to his Lordship's exact *status* in connection with this Berlin Protestant function, there appeared in the *Standard* of last Friday, the day after the Bishop's attendance at the Palace, the following statement:

"With regard to the criticisms which have been passed upon the action of the Bishop of Ripon in attending the Berlin ceremony, it is not the fact that his lordship went as the official representative of the Church of England. Besides being a Churchman, the Bishop of Ripon is a distinguished Court official, and the King, as is the invariable custom, attached a Court official to the suite of the representative sent by his Majesty to Berlin for the function in question."

This explanation tends substantially to relieve, of course, the acutely painful anxiety that has been felt in Church circles owing to the Bishop of Ripon's participation in what went on with so much Protestant *éclat* yesterday week in Berlin. But the question would now seem legitimately to arise, Did the Bishop of Ripon have granted him from his Metropolitan, the Archbishop of York, a dispensation allowing him to attend this non-Catholic ceremony?

The enthronement of the late Bishop of Worcester (Dr. Gore) as first Bishop of Birmingham took place last Thursday (March 2nd) at St. Philip's Church, the new Pro-Cathedral in that city. It was quite fitting that St. Chad's day should have been chosen for the ceremony; for when that most holy saint was the first Bishop of Lichfield, that part of Central England, then called Mercia, but now the Midlands, which has just become included in the new Diocese of Birmingham, lay, as also the other parts, in that one immence Mercian Diocese. Matins was said at 8 A. M. in the Pro-Cathedral, and was followed at 8:30 by a sung Eucharist, with the Bishop of Dover as celebrant. The enthronement took place at noon, the Bishop being "inducted, installed, and enthroned" by the Archdeacon of Canterbury (the Bishop of Dover), acting upon a mandate from the Archbishop of Canterbury. The Bishops of London, Lichfield, Manchester, Carlisle, and the Bishop-elect of Worcester, accompanied by chaplains, occupied places in the presbytery.

The Bishop of Birmingham afterwards delivered an address, in the course of which he said that the scheme for the provision of a Bishopric for Birmingham was thought by some three years ago to be dead and buried, but that was quite a mistake; the scheme had "responded to a touch and come to life again," and with wonderful rapidity had reached completion. They were celebrating that day the foundation of another city Bishopric. If he turned to the life of the Church, he found almost everything that was best in the first six or seven centuries of Christian life bound up in city Dioceses." At last they had a Bishop for the capital city of the Midlands, in a Diocese which was not so big but that the Bishop might come to know all his clergy and some representative men and women in every parish. For himself, he was resolved, to use the words of St. Cyprian, "to do nothing apart from the counsel and assent of clergy and laity." From that fresh start in the matter of organization, the Church in Birmingham ought to be able to do her own spiritual work far better, and also, as a direct consequence of that, the Church ought to make a more effective contribution to the whole corporate life of Birmingham. Hitherto, the Church had not played her proper part in that city, but it should not be possible to say that of her in the future. He confessed that when he came to think of the great Christian men in Birmingham who had furnished him with inspiration in his work, he thought first of two men, neither of whom of his own communion, "the one a personal spiritual influence of world-wide power and incomparable attractiveness, John Henry Newman, the other a man who combined the characteristics of a Christian prophet with a Christian citizen, R. W. Dale." He felt, in taking up the work which had been laid upon him in that place, that without any merit of his own he was entering into the labors of other men.

In the afternoon a civic welcome was accorded to the new Bishop of Birmingham in the Town Hall, the Lord Mayor presiding. A letter was read from Mr. Joseph Chamberlain, who expressed very much regret that, owing to his recent bereavement, he could not be present on that occasion. Concluding, he said:

"I feel sure that the Nonconformists of Birmingham, of whom I am one, will welcome Dr. Gore as sincerely as any member of his own Church, and that he will always find us ready to give him any assistance in our power in that great sphere of common work and duty, which is large and important enough to find ample room for cordial coöperation."

The Primate also wrote, sending his congratulations on the establishment of the Birmingham Bishopric, and expressing regret that urgent engagements in town prevented him from being able to take part in the proceedings attending the enthronement and civic reception of Birmingham's new Bishop. Among those who spoke were the Bishops of Carlisle, London, and Lichfield.

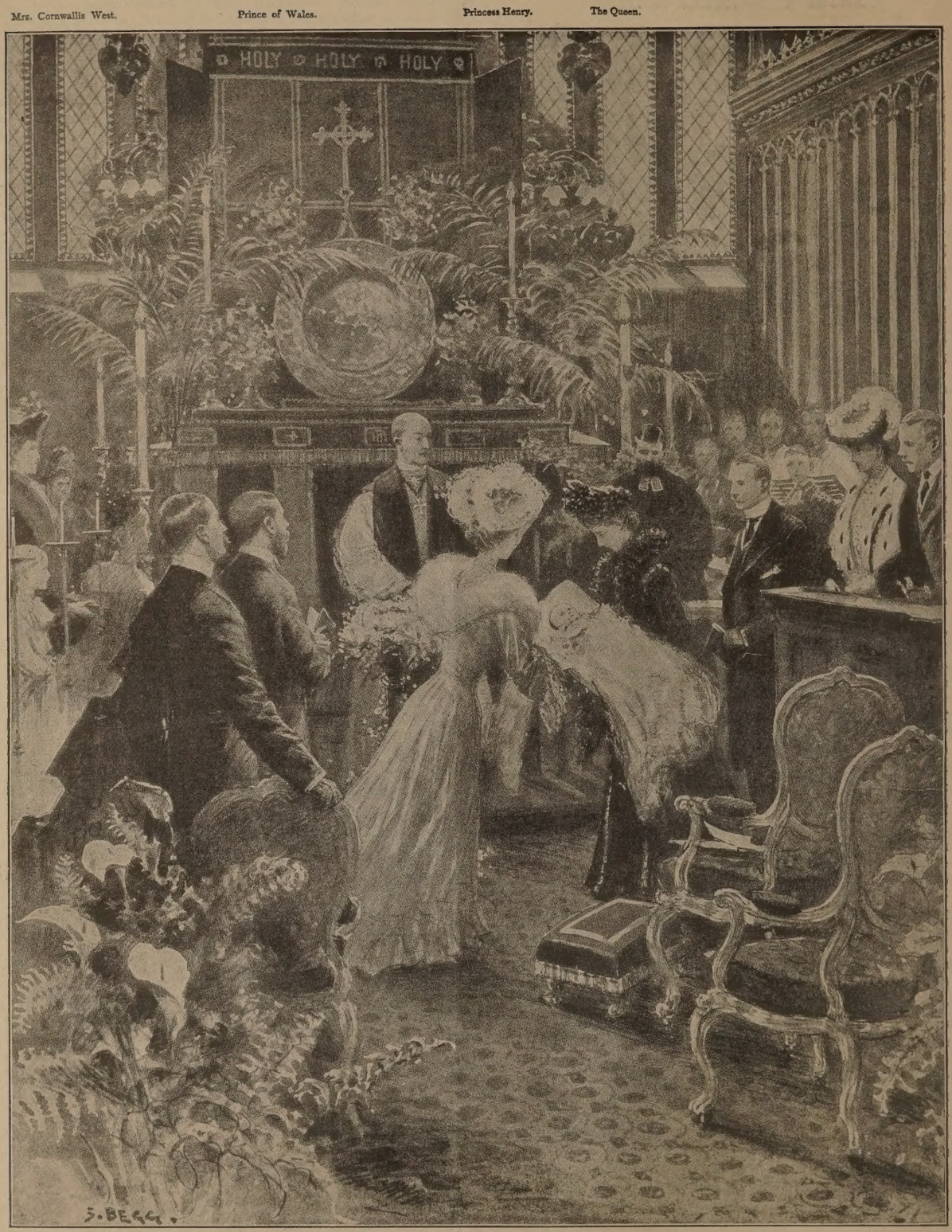
The Bishop of Birmingham has expressed his intention to set aside £1,000 per annum out of his official income (which is likely to reach £4,000) to be called the Bishop's Treasury, and to administer this at his own discretion, in support of such objects in the Diocese as he deems to be in need of help. At the end of the year he proposes to give a public account of its distribution.

The Bishop of London proposes to hold during Lent a mission at nine representative churches in the most fashionable parts of the West End. It is to be called the Bishop of London's Lent Mission, and will be held at these several churches on various dates from Ash Wednesday to Good Friday.

Just as this letter is going to post, the following batch of episcopal nominations is publicly announced: The Right Rev. Dr. Talbot, Bishop of Rochester, to be Bishop of the new see of Southwark; the Right Rev. Dr. Harmer, Bishop of Adelaide, Australia, to be Bishop of Rochester, in succession to Dr. Talbot; the Rev. Dr. Gibson, vicar of Leeds, to be Bishop of Gloucester, in succession to Dr. Ellicott, resigned.

J. G. Hall.

Now, as of old, He meets the peoples of the world chiefly in the hours of temporal judgment. He meets them in social unsettlement—in depression of trade—in the tranfer of the sources of wealth to the other markets of the world—in the collapse of credit—in all the consequences which then follow wherever wealth exists under highly artificial conditions and where all depends on confidence. . . . Ay, and He meets us as men, as sons, as fathers, as wives, as mothers, as single human beings each on our trial. He meets us in the many vicissitudes of private fortune—in failure of work—in the alienation of trusted friends—in the death of those we love—in the stealthy approach of illness felt in our own bodily frame in permanent loss of health and spirits—in the never knowing what it is to have a night's rest. These things, I say, do not come to us by chance, nor does He who sends them merely send them to us and let them do their work. They are the very instruments of His approach. They are the very chariot on which He rides, as He draws near to the single soul and looks it straight in the face, and asks it how it could bear the glance of His eye, and whispers to it, "Prepare to meet thy God." —*H. P. Liddon.*



ROYAL BAPTISM AT THE CHAPEL ROYAL, ST. JAMES' PALACE, LONDON.

The accompanying illustration represents the Chapel Royal, St. James' Palace, London, at the ceremony of the Baptism of the infant son of Princess Henry of Pless, at which her Majesty the Queen was a godmother. It is here reproduced from the *Illustrated London News,* more particularly for the purpose of showing the arrangement of the altar and its appropriate ornaments as they stand in the Chapel Royal. The priest officiating is the Rev. Edgar Sheppard, Sub-Dean of the Chapel Royal.

IMPENDING CHANGES IN RUSSIA

Mr Washington Believes a Constitution will be Promulgated

WHAT EFFECT WILL IT HAVE UPON THE CHURCH?

Protestant "Cathedral" Dedicated in Berlin

VATICAN AND QUIRINAL DRAWING CLOSER TOGETHER

The Living Church News Bureau
Paris, March 1, 1905

RUSSIA.

IN these days of changes, when relations between administrative bodies in governments are altering their positions, or perhaps one should say, when the relations between either is becoming more positively defined, conjectures must not unnaturally arise. The two bodies to which our thoughts are most naturally directed in this respect are Church and State. The difficulties that have arisen, and the separation pending between the ecclesiastic and secular arm in this state, while passing through its various stages, are matters that affect (through example) not France alone but other countries as well. No doubt we shall learn a lesson or two of useful knowledge from others' experience, in that which may supervene, in England. It is no secret how ardently a somewhat like "shaking free" from Parliamentary trammels and secular judicial pronouncements on matters of spiritual interest is desired by hundreds of the clergy and of the laity in our branch. The awakening up to life among all true sons of the Church Catholic in our midst brings this out more and more each day. Englishmen are very slow; and I am not sure whether it is always the slowness of caution, or whether some other question of interest may not be mingled with it; but we are certainly slow in coming to a point. That slowness is being brought to act on the relations of Church and State, and the desirability of a change. But a good deal of interest touches the question.

The Church is an useful tool in the hands of a government, where it can control its (the Church's) movements. People discount too little the powers that Parliament can bring to bear on the acts, discipline, and even dogmatic teaching of the body ecclesiastical. The government works this out by appointing Bishops of what is termed different schools of thought, and keeps thus the very teaching of the Church in a chaotic state of indecision. For it is a well-known fact that the Bishops can all agree on very few points of Church discipline. This is our case in England. How the matter stands in France I have endeavored to make your readers understand in previous letters.

But now a convulsion is taking place in another large country, of a section of the Church Catholic (in the broad sense of the word), in Russia. Russia in a short time will possess a constitution something on the lines of Western nations. What will be the state of matters between the Church and the re-formed State? As, no doubt all your readers are aware, the Tzar plays a very important part in the councils of the Church. The Holy Synod governs in all ecclesiastical matters, is composed of the Bishops and high dignitaries, but the Emperor is represented by two Procurators, the only laymen on the council.

Will the future constitution have a further voice in affairs? Will the sway of the Church be less absolute in the nation? Will the accustomed loyalty of the people to mother Church suffer any change in this respect? These are questions which eventually may issue in a problem to be solved, when and how will be seen later. In the meantime, side by side with the same phase of difficulty in two other and Western States, it is not uninteresting to look at the three cases in parallel columns; that of France, England, and Russia.

GERMANY.

Extremes meet. In the "most Catholic" country of Spain, every effort is being made to carry out the views of the gathering which bore the name of the Marian Congress opened at Rome in November 1904. The congress was not a council, nor were its "conclusions" obligatory for acceptance upon the Catholic world. But it was an assemblage which carried with it the respect and sympathy of the faithful more or less all over the world. Especially was this the case in Spain. The various pilgrimages to the shrines of Our Lady, the coming festival at Zaragossa, together with divers other manifestations of a like nature, have all had for their object the intention of "sealing Roman Catholics" by acts of loyalty and devotion to their Roman faithfulness. It has been and still is a supreme effort. This has been taking place in the Southwest Peninsula of Europe.

In the northeast corner of the same Europe an effort similar in energy, but diametrically opposite in intention, has just been "objected" by the Protestant gathering for the setting apart of a large church in Berlin by the Emperor William. The public journals speak of this as the "consecration of the Berlin Cathedral." A misnomer; for a cathedral can hardly exist where there is no Bishop to sit on his *"Cathedra,"* and a consecration cannot be said to have taken place, where no priest has passed upon it the blessing of the Church. This paradox does not seem to have struck the worthy correspondents who have related the events of the occasion. There are few Catholics who will not consider that the Bishop of Ripon was strangely out of place in a ceremony of this kind; "dubbing" as it did the Anglican branch in England as a Protestant body, in apparent sympathy with any schismatic and anti-Catholic assemblage in the universe.

Behold the sign. This from the *Standard,* February 28th:

"A striking feature of the dedication ceremony was the presence of delegates from the Protestant churches of two continents. The Church of England was represented by the Bishop of Ripon."

However, your readers—some of them—may be interested to become acquainted with the details of the occasion, which included, naturally, a great deal of military display, and "the Hallelujah Chorus" from the Messiah.

After an impressive service, during which Dr. Dryander read the consecration address, there was a repetition of the military displays. The Emperor subsequently entertained a large number of distinguished visitors at a State banquet in the Imperial Palace.

It is said to be the Emperor's intention that the cathedral shall be regarded as a central temple of Protestantism for the world, just as St. Peter's at Rome is the centre of Roman Catholic worship. This is believed to be his reason for sending invitations to the Protestant Churches of other countries to attend the dedication ceremony. A high official said:

"We feel that the Berlin Cathedral has a prior right to rank as the mother church of international Protestantism; first, because it is the metropolitan cathedral of the country in which Protestantism was born; secondly, because it is the official place of worship of the principal Protestant monarch of the world. If Westminster, or St. Paul's, or Canterbury Cathedral contest this pretension on behalf of the Anglican Church, we retort that the German Evangelist Church is free from the Nationalist prejudices of the Church of England, and recognizes Protestants of all creeds and all nations on terms of perfect equality and fellowship. That is the reason why we have welcomed to Berlin, on this occasion, the representatives of the Protestant Churches of England, America, Sweden, Norway, Denmark, Holland, and Switzerland. As members of the broad Protestant brotherhood of the world, our new cathedral belongs to them all."

Here, then, are two efforts, working for two opposite extremes, in two opposite corners of our continent. We may hope that the spirit of religious reality is a thread running through the woof of each. Of logic there is none in the contention.

ROME.

The thoughtful letters from the *Guardian's* Roman Catholic correspondent at Rome must interest everyone who follows with any care the movement of events in the celestial city. The general bias of all these communications is to show that the *"rapprochement"* between the Vatican and the Quirinal is a growing fact and feature in the march of events. The writer is evidently a zealous apostle of that prospect. The stress laid on the fact of Pius X. being "of Italy" and not only "of the Papal states" is well brought out, with its probable consequences:

"For the first time for six decades the Holy See is filled by one who does not hail from the Papal States. Pius X. is a Venetian, heir of the Italian Struggle for independence of Austrian rule, and in his first see he succeeded the patriot Bishop Martini—to whom we owe the excellent Italian translation of the Scriptures—of whom Guiseppe Sarto was the ardent admirer. His friends there and in Venice were men who clung to the new Italy, and it is impossible he should disavow all this—impossible that he should represent the order of ideas which prevailed in the time of Leo. Pius is thus doubly a non-political Pope—by his Italian sympathies and by his religious convictions. I am struck by the fact that in the light of the new *régime* Leo is spoken of even among faithful Romans in Rome as a non-religious Pope—*'non era un papa religioso.'* But Pius *is* 'a religious Pope'; it is because he is so that he is so distinctively not 'a political Pope.' And he is not combative, but he takes his mission so seriously that he will not compromise even for the sake of peace. It is because he is convinced that respect is owed to 'the powers that be,' and that hostilities between Vatican and Quirinal are a real hurt to

the religious spirit in Italy, that he has changed many things since Leo died."

It does not seem improbable, and this bears indirectly on the general question, that the Pope may shortly break through the late tradition of that which some people irreverently call "Incarceration" in the Vatican, and pass part of his summer outside its walls. I have heard this just confirmed as likely by a friend just arrived from Rome, and in a position to have heard what might possibly take place.

The second number of the second year of the *Revue Catholique des Eglises* has just appeared. Your readers will remember its broad object under Roman Catholic auspices, is to make Churches and Christian bodies know one another, with a hope of future reunion. The articles are as usual written with scholarly care and touch the following subjects: "Monographie" of a French Diocese; "Formation" of the Anglican Clergy, which means how they are prepared and fitted for their Holy Task; "*Chronique* on Reunion," pointing out the efforts that are being made in different directions, and their probable success.

George Washington.

A MILLION ANNUALLY FOR MISSIONS

This is the Scope of the Work that this Church Must Support

VARIOUS INFORMATION AS TO MISSIONS PRESENTED TO THE BOARD

THE interesting information was given by the Treasurer at the March meeting of the Board of Missions, that, including the deficiency to September 1st, the total of the appropriations now amounts to $971,471.27. The appropriations at the last meeting, including the portion of the year for Cuba and Brazil which was then assumed, have added $24,640.98 of this amount. A year ago the total reported at the March meeting was $816,930.20, so that the total obligations we are facing today are $154,541.07 larger than they were a year ago.

The Treasurer submitted for the information of the Board "a very careful and admirable statement," he said, "prepared by the Assistant Treasurer, showing the contributions towards the appropriations of the Society during the last fifty-four years in five year periods. Also for the same dates the number of communicants, the amount of contributions per communicant and in another column the 'Specials.'" He further remarked:

"The statement is also interesting in showing the increase in the contributions per communicant for the years 1901-1904 inclusive, indicating a gain in interest on the part of the Church at large, no doubt due to the Apportionment Plan and the campaign of education that has been persistently maintained."

This table showed that in 1900 there were eight times as many communicants as in 1850. The offerings towards the appropriations in 1900 were also eight times as large as in 1850, while during the same period the specials increased twice as rapidly, or about sixteen times. In the six years from 1895 to 1901 the communicants increased 128,000. The annual contributions increased $13,000 and the Specials $106,000. In the three years of the Apportionment Plan, 1901-1904, the annual amount of the contributions received towards the appropriations increased $200,000 and the annual amount of Specials received increased $76,000. In 1850 the contributions per communicant were 61 8-10 cents; in 1900 they were 61 6-10 cents, indicating no permanent gain in individual interest or sense of responsibility. Since the Apportionment Plan has been put into effect the annual individual contribution has increased to 83 cents. The notable thing to be thought of is the vast relative increase in Specials which do not help the Society, of which all Church people are members, to meet its obligations.

DEPARTMENT SECRETARY FOR THE GULF STATES.

The Rev. John G. Glass of Anniston, Alabama, was duly elected Secretary of the Fourth Missionary Department, which office has been vacant for some months.

CUBA.

Information was received that Bishop Knight was about to visit the United States for the purpose of aiding the Board in raising money for and enlarging the work in Cuba. He hopes that this will be accomplished, as that which they should do is far beyond what they can undertake with the few men now at their disposal. He has requests for services at eleven points not now occupied and he could easily open twenty-five missions with profit.

MEXICO.

Bishop Aves writes from the City of Mexico asking for the appointment of an additional man with a partial stipend to carry on missionary work among the English-speaking people within a radius from the City of Mexico. He also writes of several opportunities he has of placing clergymen among English-speaking people in railroad and mining communities. He had met several of the clergymen of the Mexican Church and was hoping to meet them all in Convocation at a very early day. Says that he will find them willing and loyal fellow workers.

MISSIONARY WORK IN LIBERIA.

Some time ago there appeared in a number of the daily papers throughout the country an article dated from Washington, in which it was stated that the United States Minister to Liberia, the Hon. Ernest Lyon, had severely criticized the missionaries in that region in a report to the State Department. Among other things it was charged, according to the dispatch, that the missionaries in common with other foreigners living in Liberia, showed signs of moral degeneration through their residence in the climate and amidst the social conditions of West Africa. The barter system adopted by some missionaries in dealing with the natives placed them on a level with the traders, and secured for them large profits which seemed to be of as much interest to the missionaries as was the spiritual welfare of the people they had come to teach.

The matter was brought by one of the Secretaries at the Church Missions House to the attention of the State Department, and a reply was received stating that the Department did not place upon Minister Lyon's report the same construction imparted to it in the newspaper dispatch. Minister Lyon himself, in response to an inquiry from Bishop Ferguson, has intimated that while there are certain districts of Liberia in which the missionary enterprise is not conducted just as he would have it, yet he emphasizes the fact that there is no work of the Protestant Episcopal Church included within the particular section covered by his report, and proceeds:

"I unhesitatingly commend the work that the Protestant Episcopal Church is doing in Liberia, both among the civilized and heathen population of the Republic. I have had an opportunity to be present at the dedication of one of the churches of the Board at Clay-Ashland, a civilized town, at which time several native men, trained in the schools of the Society, were ordained to the Priesthood. I append below an extract from my notes on the Church life in Liberia:

"'Next is the Protestant Episcopal Church under the guidance of its present leader, the Right Rev. Bishop Ferguson, himself a member of the Colored Race, a cultured, refined, and able man, deeply spiritual and profoundly interested in the advancement of the heathen. This organization is doing well. It maintains many institutions of learning, the most important of which is Cuttington Seminary, located at Cape Palmas, and the Girls' Industrial School, located at Clay Ashland.'"

These inspired histories do not, except incidentally and subordinately, instruct us in doctrines; they present to our mind's eye a Person; One who exhibited (while on earth), in harmonious combination, all the graces of human character, yea, rather I should say, all the perfections of the Godhead, mirrored in the crystal glass of a sinless Humanity. . . . . If by these inimitable portraitures of His earthly career, a man be drawn towards the risen Saviour in the bonds of affiance, trust and love; so drawn as to cultivate a heavenly friendship with Christ in the way which He Himself has appointed, by "keeping His commandments"; so drawn as to find in spiritual communion with Christ a solace and refreshment, which He seeks in vain elsewhere; so drawn as for the love of Jesus to bear with the infirmities of Jesus' members, and to submit Himself in meekness to the Cross which Jesus lays upon him; then have the Gospels fulfilled towards that man their great spiritual purpose, and he is sanctified through the truth of God, brought to bear, in an efficient and practical manner, upon his affections.—*E. M. Goulburn.*

First amongst the appointed means of Grace comes the preaching of the Word of God. The instinct of the Church has led her not to class preaching among the Sacraments, although there would be much reason for doing so. It was distinctly ordained by Christ Himself—"Preach the Gospel," He said, "to the whole creation" (St. Mark xvi. 15). The interior form in which it is clothed, though not addressed to sight or touch, is addressed to hearing, so that the body also has share in it, as in other Sacraments. And it cannot be doubted that there is a truly sacramental grace and power in preaching. The words are not mere words, but vehicles of something beyond words. Christ says, "The sayings that I have spoken unto you are spirit and are life" (St. John vi. 63). Speech altogether is a great mystery; and no one can pretend to understand or measure the power exerted by mind upon mind by means of vibrations of sound, imparting ideas which alter the whole career and character of a man for good or for evil.—*A. J. Mason.*

LENT IN NEW YORK

Special Courses of Addresses in Many Parishes

EXTENSIVE EAST SIDE WORK MAINTAINED BY CALVARY CHURCH

Anniversary Presentation to Rector of French Congregation

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 20, 1905

THE parishioners at most of the New York churches have opportunity during Lent to hear sermons by visiting clergymen at special services. At St. Bartholomew's there is a daily service at 4:45 P. M., with a series of addresses. Among those announced as speakers are the Rev. Drs. George Hodges, Carl E. Grammer, James H. McIlvaine, Elwood Worcester, and Charles H. Babcock. At St. George's there are services at 4:30 on Wednesdays at which the Rev. Dr. John P. Peters of St. Michael's Church is to give a series of "Studies in the Prophets." At St. Mark's the visiting speakers are heard at the Sunday evening services, and the list announced includes the Rev. Dr. S. DeL. Townsend, the Rev. Ralph Birdsall of Cooperstown, the Rev. Drs. S. D. McConnell and W. R. Huntington, and the Rev. Prof. Kinsman from the General Seminary.

Announcements for the Wednesday evening services at the various churches include, at Holy Apostles' Church, the Rev. W. W. Gilliss, the Rev. George H. Bottome, the Rev. O. S. Roche, Dr. E. L. Woodward, and Mr. Hamilton Wright Mabie. At the Church of the Holy Communion, Wednesday and Friday evenings, the speakers include Bishops Potter, Talbot, Worthington, and Courtney, and the Rev. Dr. Henry Lubeck. At Holy Trinity Church, Harlem, Bishop Courtney, the Rev. Dr. Alsop, the Rev. Dr. Rushton, the Rev. E. H. Benson, the Rev. A. G. Cummins, and the Rev. Dr. Manning will be heard Wednesday evenings, and on the same evenings at St. Andrew's Church, the speakers will include Bishop Courtney, the Rev. Dr. McConnell, the Rev. Dr. Freeman of Yonkers, Canon Douglas of the Cathedral, Dean Robbins of the General Seminary, and the Rev. Drs. Townsend and Batten. Many other plans might be mentioned, but enough has been said to indicate how general has become this custom of having preachers from outside the parish for some of the Lenten services.

The year book of Calvary parish (the Rev. Dr. J. Lewis Parks, rector), which was issued last week, presents a detailed record of the many activities of what has become, by the changing population of Manhattan Island, a down-town, east side parish. It is evident from a study of the year book, that there has been no loss of efficiency by the closing of the east side chapel, nor any diminution of the work which has been for a number of years done for the east side people. The closing of the chapel, however, entailed some adjustments. The Sunday School of the chapel, for instance, was moved to the parish church, where sessions of the main school are held in the afternoon. Notwithstanding the change of location, the interest has been maintained and little or no falling-off is shown in attendance.

The especial east side work of Calvary parish includes the Olive Tree Inn, the Galilee Coffee House, and the Calvary Wood Yard. In the first named, rooms are rented for 25 cents per night, and lodgings furnished for 15 and 20 cents. In the Coffee House, meals are furnished at practically cost; indeed the cost has recently exceeded the receipts because of the increase in food prices. The magnitude of the work may be understood from the statement that receipts for the year were $21,441.68. The Calvary Wood Yard employed during the year 666 men, and from the sale of coal and wood the receipts were $6,756. The summer work of the parish includes a summer home and a camp for boys and young men. At the former 204 were entertained last summer, and at the latter 238. The camp for boys is an unusual work and is doing much good. An appeal is made in the year book for a special fund to enlarge the log cabin, and for an increase in the number of patrons who pay $10 a year each.

The income of Calvary parish for the year covered by the book, was just under $70,000, but this included a bequest of $20,000 towards a parish house. The endowment on the church is stated as having a value of $119,359, and there is in the parish house fund $58,440.

The Eglise du St. Esprit, the only one of our New York churches where the service is said in French, although having been under the care of the Bishop of New York for but little more than one hundred years, is the oldest of New York religious organizations, save only the Collegiate Church of the Dutch Reformed body. The French Church was of Huguenot origin and in the early days of New York was affiliated with the Dutch Reformed, although close relations were maintained with the Church for years before it was formally received into the Diocese. The rector, the Rev. A. V. Wittmeyer, closed last week the twenty-fifth year of his ordination and of his rectorate, and his parishioners, unknown to him, arranged a little celebration of the event, calling in Bishop Potter to aid. On Monday evening the little daughter of the sexton went to the rectory and told Mr. Wittmeyer that a couple of men wanted to see him at the church. He went around to the church and was astonished to find, in addition to "a couple of men," a churchful of his people, with Bishop Potter in the chancel. The rector was shown to a seat in the front pew, and a brief service was said in French, after which Bishop Potter made an address in English, using that language, he said, to avoid constant apologies.

Bishop Potter said that he had been at the head of the Diocese for nearly a quarter of a century and had but one fault to charge against the rector of the French church, "and that is a very un-American fault; he minds his own business." The Bishop told the rector that his people were there to greet him because of his loyal, peaceful, and loving work among them, and the Bishop himself came to pay tribute to the rector's sweetness, kindness, and devotion in the administration of his parish. On behalf of the congregation, Bishop Potter presented the Rev. Mr. Wittmeyer with a silver service. In response, the rector, speaking in French, expressed his surprise and his thanks to both Bishop and people. Speaking of the work of his parish, he said poverty was no bar to membership, and told of a Sunday charity recently instituted in the church. Forty or fifty homeless men attend the service and are afterward served with a wholesome meal in the church basement.

At the monthly meeting of the diocesan officers of the Woman's Auxiliary held in the Church Missions House last Thursday morning, there were present between thirty and forty officers, representing ten Dioceses. The Rev. Everett P. Smith, Educational Secretary of the Board of Missions, met the women and talked to them of his plans for mission study and literature.

A series of six informal talks on missions is being given on the Friday evenings in Lent at the residence of Mrs. Charles B. Curtis. The work of the Church among the Japanese, the Indians and Negroes, medical missions in China, and work in the Philippines and Alaska, are to be told about by Miss Emery of the Woman's Auxiliary, Miss Sybil Carter, Dr. E. L. Woodward, the Rev. A. B. Hunter, and Mr. John W. Wood. The closing lecture will be by Dr. Lloyd on "Missions and the Individual Churchman." All the talks are illustrated with the stereopticon.

On Sunday morning Bishop Potter went to Christ Church, Bronxville, and formally instituted the Rev. Albert Daniels Willson as rector. The Rev. Mr. Willson was until recently a curate in Trinity parish, New York, and had previously been assistant in the Church of the Annunciation, Philadelphia. He was ordered deacon in 1893, and advanced to the priesthood by Bishop Potter in 1895.

It was informally announced last week that Bishop Potter has decided to give up, for the present at least, the trip to Europe he had planned to take with Mrs. Potter this spring.

THE CENTRAL characteristic of his (*i.e.* St. John's) nature is interiority, interiority of thought, word, insight, life. He regards everything on its Divine side. For him the eternal is already; all is complete from the beginning, though wrought out step by step upon the stage of human action. All is absolute in itself, though marred by the weakness of believers. He sees the past and the future gathered up in the manifestation of the Son of God. This was the one fact in which the hope of the world lay. Of this he had himself been assured by evidence of sense and thought. This he was constrained to proclaim: "We have seen and do testify." He had no labored process to go through, he saw. His source of knowledge was direct and his mode of bringing conviction was to affirm. . . .

So we shall look upon the Incarnation, the greatest conceivable thought, the greatest conceivable fact, not that we may bring it within the range of our present powers, not that we may measure it by standards of this world, but that we may learn from it a little more of the Gospel grandeurs of life, that by its help we may behold once again that halo of infinity about common things which seems to have vanished away, that thinking on the phrase *the Word became flesh*, we may feel that in, beneath, beyond the objects which we see and taste and handle is a Divine Presence, that lifting up our eyes to the Lord in Glory we may know that phenomena are not ends, but signs only of that which is spiritually discerned.—*Bishop Westcott.*

THE BENEDICITE: AN HYMN OF PRAISE TO THE TRIUNE GOD.

By the late Rev. Oliver S. Prescott.

II.

PART second is composed of twelve verses, or a series of four triplets of verses, and each of these triplets is complete in itself. The first invokes—first, "sun and moon"; second, "stars of heaven"; third, "showers and dew": the second—first, "winds," or "airs of God"; second, "fire and heat"; third, "winter and summer": the third—first, "dews and frosts"; second, "frost and cold"; third, "ice and snow": the fourth—first, "nights and days"; second, "light and darkness"; third, "lightnings and clouds."

This part brings us to the lower or terrestrial heavens, of which the Psalm says, "The firmament showeth," *i.e.,* manifesteth—representeth to sight—God's "handiwork." There are twelve verses in this part, and the signs of heaven are twelve. God says to Job, "Canst thou bring forth Mazzaroth," *i.e.,* the twelve signs, "in his season?" The sun, and moon, and stars, we are told, are "set for signs, and for seasons, and for days, and months, and years"; from their influences the showers and dew are distilled. "Out of the north cometh the cold, and by the breath of God frost is given," and the result is, that "the breadth of waters is straightened into ice." "Nights and days," "light and darkness," "lightnings and clouds," complete the catalogue of celestial phenomena, and leave us to marvel at the wisdom "which reveals the way where light dwelleth, and the place of darkness, which has entered into the treasures of the snow, and revealed the treasures of the hail; which can send the lightnings that they may go, and make the darkness as clear as the light; which can bind the sweet influences of Pleiades and loose the bands of Orion, and guide Arcturus with his sons; which knoweth the ordinances of heaven, and setteth the dominion thereof in the earth."

Part third has nine verses, a series of three triplets. It opens with the words, "O let the earth bless the Lord," and this is followed by "mountains and hills," and "all green things," *i.e.,* all vegetable existence. By the earth, is evidently meant the dry land, as it is said in the account of the creation, "God called the dry land earth."

This part brings us to things beneath the firmament, to the ground, from the dust of which we were made, and on which we are nourished—the world of material existence, which is to be judged and pass away. The second triplet opens with water at its sources: "O ye wells," or springs; second, "seas and floods," or seas and rivers; third, the life proceeding from these "whales, and all that move in the waters." The third triplet ascends to higher forms of being, and invokes in the order of their creation, first, "fowls of the air"; "beasts and cattle"; third, "children of men."

Part fourth takes us back towards Him with nearness to whom this divine song begins. It has six verses, which divide into two triplets. The first opens with the words, "O, let Israel bless the Lord," and this is followed by the invocation of all "priests of the Lord," and all "servants of the Lord." A slight acquaintance with Holy Scripture reveals the fact, that "Israel," which, being interpreted, is "one who has power," or "who prevails with God," is an inspired expression for the Church or Kingdom of Heaven upon, or in the earth. The terms "priests" and "servants of the Lord," under this head, include all members of the Church, in its militant or preparatory state, and are synonymous with our every-day words, clergy and laity. The second triplet, which is the end and completion of the whole matter, carries us either under the earth, or away from it altogether, according as the place may be, and invokes those who have entered into their rest within the veil which shrouds the future of the Just, where Abraham waits the gathering in of his spiritual children. It runs as follows: first, "spirits and souls of the righteous"; second, "holy and humble men of heart," and third, "Ananias, Azarias, and Misael," and these compose that great company of the Church, at once Quiescent and Expectant, for members of which we are taught to pray; "that with them we may have our perfect consummation both in body and soul, in God's Eternal and Everlasting Glory"; and this Everlasting Glory is that "excellent Glory" of the Church Triumphant, which at the last day, when the prayer, "Thy Kingdom come," shall be answered, will be revealed the dwelling-place and the Temple of the Father and His Christ.

It is taken for granted that this last triplet is the only one about which there can be much questioning on the part of any persons, or which furnishes anything like a provocation to the feeling that a theory of construction involving such doctrinal issues must, of need, and without examination, be set aside or blinked out of sight. In approaching its consideration, then, we must lay aside all partiality or prejudice in favor of or against anything that looks like a determination of doctrine. The fact that the hymn is ranked in the Apocryphal Scriptures, renders it of no force or account in the establishment of any Article of the Faith. It can only be valuable to us in a rule of life and Christian practice. Besides, the Invocation of Saints—for, to speak plainly, the fear of something like this is doubtless potent enough to scare the fanatical and the bigoted from a fair estimation of our interpretation of these words—as it is practised in this hymn, rests for its authority on the sure foundation laid by our Blessed Lord in the Canonical Scriptures. Of course there is no allusion here made to that particular phase of Invocation condemned in our XXXIX. Articles of Religion, but reference is had to the scriptural doctrine, which the original compilers of the Article and the revisers of the Prayer Book prove they received, by limiting their condemnation to what was to them a well-defined form of erroneous teaching upon this subject. Invocation, as practised in the *Benedicite,* is taught and inculcated in the Psalms whenever angels or saints are called upon to praise the Lord. One or two instances will be sufficient to prove this; your own knowledge of the Psalter will furnish others. In the Psalm *Benedic, anima mea,* occurring in our Order for Daily Evening Prayer, it is said, "O praise the Lord ye angels of His"; and in another Psalm, "Let the saints be joyful with glory, let them rejoice in their beds; let the praises of God be in their mouth." Any doctrine of Invocation, then, that can be drawn from the *Benedicite,* were we disposed to set up that Canticle as an authority, can with equal certainty, and with a security which no Christian has any right to refuse, be deduced from the Psalter; so that nothing is lost, but a duty is fulfilled, by dismissing at once, and without reservation, any prejudice or favor which may preoccupy and prepossess our minds to the damage of the instruction contained in the verses under consideration.

The first verse invokes the "spirits and souls of the righteous," *i.e.,* the Righteous Departed. When it can be shown that this expression is anywhere used in Holy Scripture, as applicable only to those living here on earth, then we may well entertain the question whether it is so used in this place. Until this is done, it is lost labor to occupy ourselves in seeking to prove what has never been denied. The second verse invokes "holy and humble men of heart," or, as the margin of our Bible has it, and the margin, it will be recollected, is of equal authority with the text, "O ye saints and humble men of heart." Here we must go to the original Greek, not for the correction of our translation, but for the aid it may afford us in understanding that translation. The authorities, so far as we may consult them, are very much in favor of the marginal reading. Notice has already been taken of the fact of a discrepancy in the order of verses in the Bible and the Prayer Book; it may here be said that there are other divergences—if not differences. This is readily accounted for, when one considers that the Bible translation is made directly from the Greek of the Septuagint, while that of the Prayer Book comes to us from the Greek version, *juxta Theodotionem,* through the Latin of the Vulgate. An Arabic version of the hymn, consulted through the Latin, reads, "O ye Innocents, and ye humble men of heart." A Syriac version, also consulted through the same medium, agrees more nearly with the reading of our Prayer Book. It may be remarked, that in the Greek version, *juxta Theodotionem,* used by St. Jerome, the hymn occupies its traditional place in the third chapter of the Book of the Prophet Daniel, and is a portion of Canonical Scripture.

Confusion will arise in any attempt to study this subject in the version of King James alone, from the fact that his translators have used the one word "holy" to express in English what, in both Hebrew and Greek, is expressed by two distinct and different words. In those languages these words are so far from being synonymous that they can hardly be said to be akin. They differ as the technical theological word "Saint," which, strictly speaking, is never applied to one living in the flesh, differs from that same word used to express the incomplete and incipient holiness of men and things on earth; or as the word "just," in its ordinary acceptation, differs from the expression "Just made perfect." One of these words occurs frequently in the Scriptures, the other but a few times, and

among those few times one is in the passage under consideration. In other places it is applied to Christ, as when He is called "the Holy One." Indeed, it is used directly and definitely of no man but of the Son of St. Mary. It conveys the idea of being holy in the sight of God, in contradistinction to legal or ritual holiness. Thus, the ground near the burning Bush, in which God manifested Himself to Moses—the vestments of the priests—the vessels of Divine Service, are all said to be "holy." The Prophet Elijah and St. John Baptist are called "holy" men, but in all these instances the former of these words is used. So that if we would make Scripture its own interpreter, we cannot, without violence, limit, even if we can at all explain the expression, "O ye holy ones, and ye humble men of heart," as having reference to those now living and acting out their probation in the body. From the study that has been given to this subject, and all that has been said is entirely the result of personal investigation, for in this field, no help could be discovered short of the original authorities, the decision has been reached that this triplet does not differ from the others in its construction, but that it is complete in, and at unity with itself. Indeed, judging of "things spiritual by things spiritual," one may safely say, that in the words "holy and humble men of heart," exactly interpreted, is invoked the whole body of the Just who have "departed this life in God's faith and fear," under the two classes of Innocents and Penitents, "the hundred and forty and four thousand, who following the Lamb whithersoever He goeth," have never stained their baptismal robes nor lost "the grace of their regeneration," and the multitude of Penitents who, in humility of heart, have washed and made white their soiled souls, and in Christ recovered their forfeited justice.

The last verse, "O Ananias, Azarias, and Misael," needs no explanation. Whatever it may have meant on the lips of those who first sung this hymn together, it is, on our lips, a direct invocation of those the world calls dead to join with us in praising God. And here one may, without at all impugning the piety of the American revisers of the Prayer Book, express regret that the beauty and perfection of this song should have been marred by the omission in its public use of its last verse; and one may hope and pray that Bishop Seabury's words to his clergy of Connecticut, when he met them in convocation after the ratification of the Prayer Book as it now stands, may yet be fulfilled, and that "a *wiser and better generation* may arise, which shall bring back all that he so reluctantly abandoned."

[*To be Continued.*]

LENTEN THOUGHTS FOR GOD'S SHUT-IN ONES.

By the Rev. D. L. Sanford.

MRS. A. B. T. WHITNEY, in her Sunday Evening talks to her grandchildren, makes this beautiful comment upon Gen. vii. 7, 16: "The Lord shut him in. It is a safe and beautiful thing when the Lord shuts one in, leaving no doubt or wandering or even escape possible. The child then knows that he is under the controlling hand of the Father, and has only to lie still and await His time—to humble himself under the mighty hand of God that He may exalt him in due time."

This Lenten time always finds many of these shut-in ones whose way God has closed in so strictly that they have little choice what their course shall be, or by what discipline they will learn their Lenten lessons. Many in every parish as the bell rings which calls others to the special services of the season, say, with dimming eyes: "Blessed are the eyes which see the things which ye see and the ears which hear the things which ye hear!"

Yet some who lie and listen longingly now were not always as careful as they might have been in the days of their health, to use their opportunities. Perhaps they are saying: "How foolish we were when we might have stored our memories with holy thoughts—provision for just such a season of weakness and loneliness as this; when we might have formed habits of devotion, trust, and self-control which now would have stood us in such good stead; when we might have met these questions which haunt us now so morbidly, and answered them in the light of health and hopefulness, and we just carelessly neglected to make the opportunity, or wilfully refused to make the needed exertion."

But barring any such stings from the old past, theirs is in a real way a privileged lot who are shut in by the hand of the Lord. They cannot to any extent make their own plans of discipline, as the well do; but they have the distinction of having the Lord plan for them. The "well" plan for the proper disposition of their time, and are far from sure that they have made the best arrangement possible; but for him whom the Lord shuts in, He makes His own plan, and it is unerringly wise and good.

Said Anthony Thorold, on being ill: "It may be that by God's own hand falling upon you, you fall ill. The first thing is to lie meek and humble and still. If you are tempted to murmur at time wasted or opportunities lost, remember that He who has commanded you to redeem the time, must know the value of it better than you do. Illness is a special time for retirement and self-acquaintance, and if God takes you apart to Himself, is it lost time to be alone with Him?"

Many have testified to the nearness, almost as of a physical presence, with which the Lord Jesus comes to his own in the time of their extreme weakness. The soul then wanders on the borders of the unseen world, and ever and anon the veil is lifted that God's suffering saints may look within.

Then convalescence is a very seedtime of the soul, when the mind begins to recover tone, and yet the things eternal are too near to be forgotten.

But there is one thing harder than to be sick. It is to be *half-well*. It is when friends are congratulating you upon your recovery, while bringing each some little commission from the busy world for you to execute; when you are almost fit for business, but not quite; when the whole tale of the bricks begins to be exacted and you make them, using stubble instead of straw—not satisfied with the work accomplished, but always tired as one who has exceeded his strength; in the days when things deferred in consideration for your sickness, now demand immediate attention; then the burden seems too heavy for the back, and the sick-bed itself is remembered almost with regret. Then the soul is divided and distracted, and misses the confidence of the "shut-in one" that all is right and ordered wisely. For on the one side is life, large, full of responsibilities, and taking no denial, and on the other side the limitations of a gradual convalescence and slow returning strength.

Many are facing Lent under such conditions, denied the privilege of laying out a well-person's programme either of devotion or of abstinence or of good works; obliged to consult a fickle strength and count conscientiously the hours of prayer when one would like to abandon one's self wholly to the spirit of the season; obliged perhaps to abstain from fasting as another must abstain from luxuries. It is hard, then, to feel the safety and blessedness of the Lord's shutting in.

We are like colts in training-straps, embarrassed and fettered, but unable to strike at once the pace the trainer desires.

Well—for all his restiveness, the colt is shut in, too. Shut in to that particular pace which he must learn if he is to be good for anything. And when he has learned it, then the straps are no longer a hindrance to his freedom of motion, but a stay and comfort.

And we may be quite sure, though we learn it by much "kicking against the pricks," that God's way will prove as wise for us, when He shuts us up to going slow, as when He shuts us up to not going at all.

Some have learned in this way first to know the real preciousness of each ounce of their God-given strength, and have acquired, though it was most unnatural to them, habits of systematic frugality of time, and studied quiet from fret—even under provocation; have learned to sort out the interests which press upon their attention and to select the "worth-while" from the merely interesting and attractive; have learned to apply themselves wholly to the thing in hand for the little time allowed them. They have learned to prize each permitted religious privilege, and in their jealous care to secure all such opportunities as their circumstances allow, they do actually exceed in their hours of devotion and much more in the benefit they derive therefrom, many a person of sound health and good intentions who has never had their schooling in the value of opportunity. They have even learned, in learning this, to be willing to be weak, if thus the power of Christ may rest upon them; and they have learned to use with new significance the prayer which we all use daily: "Give us, day by day, our daily bread."

May it not, then, for you also, be a safe and beautiful thing to be led in God's leading-straps, as well as sometimes to be shut in altogether to Faith and Him?

He who cannot feel indignation against wrong cannot in a manly way forgive injury. The only revenge which is essentially Christian is that of retaliating by forgiveness.—*Selected.*

Diocesan Work in the Parish Sunday School

By the Rev. ALFORD A. BUTLER, D.D.

A FEW weeks ago I was greatly gratified and encouraged to read in The Living Church the account of a most important forward step in the Church's Sunday School work. The Sunday School Commission of Massachusetts, not satisfied to stand off at a distance and mail to the parishes outlines and methods of work, has appointed one of its best informed Sunday School workers as Field Secretary, on salary, to visit the schools of the Diocese, assist the rectors, inform the officers, instruct the teachers, and arouse the enthusiasm of the scholars. All honor to the old Bay State, she has set an excellent example for the whole Church, and is the first to begin a work, long sadly needed, which will some day spread from the Atlantic to the Pacific.

Why do I say the work is needed? Look at the situation. During the last twenty years there has been slowly growing a decided conviction that it is a blunder to call the Sunday School a "necessary evil." For "if it be an evil it is not necessary; and if it be necessary it is not an evil." Perhaps no Diocese has done more, by its genuine success in Sunday School work, and the marked generosity of its children's offerings, to convince the average man that the Sunday School is a real blessing to the Church than the grand old Diocese of Pennsylvania. And during the last ten years, no Diocese has done more and better aggressive educational work for the increasing of interest in the Sunday School, the raising of its pedagogical standards, and the bettering of its methods of instruction than the metropolitan Diocese of New York.

The New York idea of an official commission to unify and improve the Sunday School work of the whole Diocese was recognized at once as an important step in the right direction. Since the organization of this Commission, in 1898, its example has been widely followed. There are to-day no less than thirty-two diocesan Sunday School commissions, or like official diocesan organizations, all of them striving to better the work of religious instruction in its own field. That their efforts have resulted in improving the Sunday Schools throughout the Church is plain to all who are acquainted with the movement.

The weakness of the Commission is the necessarily fragmentary character of its work. It is isolated; it stands for a Diocese only. It is not a part of a national movement, it is working on its own hook. It is fighting bravely for Sunday School reformation, but at the best it is a guerrilla warfare. For several years the officers of the New York Commission, and other leaders in the Sunday School movement, have been seeking to bring all diocesan organizations shoulder to shoulder in one united, orderly, and harmonious body. This most important work, for the good of the whole Church, was happily consummated last October in Trinity Church, Boston, by the forming of a Church Sunday School Confederation, which already represents a majority, and will soon include all diocesan commissions and like official organizations.

In the same week the great, wise, slow-and-sure General Convention actually came to the conclusion, after over a century of deliberation, that the Sunday School is not a worthless annex to the Church, or an appendix that ought to be cut off, but is an essential department of the Church; and that as such it should be placed under the supervision of the General Convention. Therefore a Joint Commission, consisting of seven Bishops, seven presbyters, and seven laymen, was appointed to oversee and advance Sunday School work. In other words, by the official character of the body appointed, the Convention has put the Sunday School work of the Church alongside of the Church's "Ecclesiastical Relations," "Christian Unity," "Provinces," "Christian Education," and like subjects of primary importance.

The official Commission of the Church and the voluntary Confederation of diocesan organizations have many members who are on both bodies, thus keeping them closely in touch. In addition, the by-laws of the Confederation require that its president shall be a Bishop of the Church, and if possible, one who is a member of the Joint Commission. For the first time in its history, the Church's Sunday School work throughout the nation has been brought into unity and harmony, so far as it can be done by wise organization. And we believe that the work consummated last October in Boston marks the beginning of a new era in the history of the Sunday School in the American Church.

With a Joint Commission to lay officially before the Dioceses the needs of the Sunday School, with a voluntary Confederation to act as the loyal auxiliary of the Joint Commission, bringing it in contact with every diocesan body, and with a diocesan commission to forward the work in each Diocese, it might be thought that nothing was lacking to insure effective work. But in truth the most important link in the whole chain is lacking. We may report and recommend to diocesan conventions, we may hold diocesan institutes once a year, and for one day come in contact with the few Sunday School officers who can, or will, attend; but the great body of Sunday School officers and teachers are not reached, and, so far as they are concerned, joint commissions, nation-wide confederations, and zealous diocesan commissions have left the teacher untouched except by the dead finger of a printed circular. There has been established no real point of contact between the helpers and those who need to be helped. Those for whom every organization has been created, are the very ones who stay stolidly in their parishes, untouched, uninformed, and unhelped.

The one thing lacking is a big-hearted man, a trained and devout worker to go personally to the parish Sunday School, and do for it what the parochial missioner has for twenty years been doing for the parish congregation. He must arouse the clergy to feel the importance of training the children of the flock and renew in the parents a sense of their personal responsibility to God for the training of their children. He must convert the conventional communicant from his sinful indifference to the welfare of Christ's "little ones," quicken the interest of the careless teacher, add wisdom to the zeal of the ignorant teacher, help the officers, and train the workers. He must lecture on child nature, Sunday School methods, and establish teachers' study classes in the Art of Teaching. He must commit the teachers not only to a regular course of study, but if possible, to examinations which, once passed, will entitle them to receive diplomas from the Bishop as qualified and authorized teachers in the Church of God.

"Oh, yes," I can almost hear you say, "this is all very fine as a paper theory. It is not practical, it cannot be made to work." But I am not writing out a theory. I am stating facts. I am not suggesting what can be done, I am stating what is now actually being done by some of the denominations at our own doors, and what has been done constantly for over fifty years in the English Church.

The Church of England Sunday School Institute was founded in 1843, for the "extension and improvement of the Sunday Schools" of the Church, and is in a large measure the official head of this work. The central office is in London, but it has throughout the nation a network of local assemblies, now numbering over 400, which greatly increases its usefulness. It is a Sunday School publishing house, its gross sales amounting to about $50,000 a year. But its best work is not done with printer's ink, but by its living workers.

Its personal agents collect and impart information (after the manner of a diocesan commission), they visit parishes and promote parochial associations, they visit the Sunday Schools to arouse and encourage the workers. It sends out teachers to organize Normal classes at important centers, for instruction in the art of teaching; and lecturers for local meetings of teachers. It provides instructors for training classes in Prayer Book and Bible study, or for local conference meetings. It sends out experienced workers to assist in the actual conduct of the Sunday School session, and to give model lessons before the workers.

Moreover, the Institute is entrusted with the oversight and direction of the training of teachers for the Church; preparing them for local examinations, and for an annual examination of all who are studying, not for local work alone, but for the Archbishop's certificate or diploma. Such examinations are in three grades: junior, intermediate, and advanced Bible and Prayer Book study; with an additional special examination on the Art of Teaching. The examinations are con-

ducted by prominent educators of the Church, and have not only proved incentives to the individual workers, but have raised the standard of teaching throughout the Church.

The total number of candidates entered for examination in 1903 was 456, from 29 Dioceses, and 370 passed successfully. Eleven additional examinations were given in the Art of Teaching, and ten teachers passed, both in the written work and in teaching a lesson to a class of children before the examiner. The 207,000 teachers, and 3,200,000 teachers and pupils in English parishes to-day bear eloquent testimony to the priceless value of a national oganization that is in complete touch with all the teachers and Sunday School workers of the Church.

The truth is, the teacher is the centre of all Sunday School activity. Whatever helps the teacher, helps the work; whatever ennobles the ideals, increases the knowledge, or strengthens the devotion of the teacher, raises the standard of instruction throughout the Church. For this reason any organization that seeks to improve the religious education of the child, and yet does not come *into actual touch with the teachers,* is almost a worthless organization. Every diocesan commission that is spending time and money on printer's ink only, leaving out the soul and touch of a living representative in the parish Sunday Schools, is leaving out the one factor that can make its work of any great value.

When every Diocese of the Church follows the example of Massachusetts and puts into the parochial field the best Sunday School worker it can lay hands on (whether he be called field secretary, the diocesan Sunday School missioner, or Sunday School missionary, it matters not), then, and not until then, will our work be fully organized, and the Sunday School be our pride instead of our humiliation. What the Church of England is doing across the water, what some of the American denominations are doing in our own neglected churchyards, *can be done* in every Diocese of the land; and when it is done we shall begin to *live* up to what we pray at the font every time we sign a child with the sign of the cross, and receive him into the congregation of Christ's flock.

San Remo, Italy, February 6, 1905.

BISHOPS, PRIESTS, AND CHOIRMASTERS.

By Ray Davis.

THERE was once a clergyman who selected the hymns for a service as carefully as he selected the text for a sermon. It is generally supposed that a clergyman must have almost superhuman wisdom and tact to work in perfect sympathy with his choirmaster. Dr. Bates accomplished this by first securing a choirmaster who ought to have been a clergyman and who had well defined ideas on the mission of music in the Church. Together they outlined the services and the result presented a unity rather than a duality of effect.

"I want next Sunday's service to be filled with a general spirit of praise, but I want the idea of consecration strongly emphasized; I'm going to preach on the text, 'Present your bodies a living sacrifice,'" said Dr. Bates to his choirmaster at their mid-week conference, and together they turned the pages of the hymnal. It was not an easy task to arrange a service to Dr. Bates' satisfaction, and the choirmaster suggested one processional after another, until "Alleluia, sing to Jesus" was decided upon.

"I want a personal element in the music for next Sunday; it must be not simply consecration, but the giving of the life to Jesus Christ. What shall we use for the introit?"

"If you want a very impressive service I would suggest 'When I survey the wondrous cross' for the introit, singing it with full tone and in a good tempo, and then use a softer hymn just before the sermon, to lead up to your text," said the choirmaster.

"Exactly the right idea," replied Dr. Bates. "Let us take

"'Jesus, and shall it ever be,
A mortal man ashamed of Thee?'

for the hymn before the sermon, and 'I heard the sound of voices,' for the recessional, and we will have a strong service. I will keep this list on my desk as I finish my sermon."

The congregation did not realize how much care had been bestowed upon that particular service, nor how its music brought before them the glory of the Christ and the triumph of His Cross, leading up to those lines,—

"And oh may this my portion be
My Saviour not ashamed of me."

It was not a hymn which everyone would have selected, but with what had preceded it, the appeal was unmistakable, and Dr. Bates never had a more responsive congregation than on that Sunday morning.

"In every service there must be a musical climax just as there must be a climax in a sermon or in a book," said the choirmaster when talking to a friend on this subject. "The climax is the point to which everything previous leads up, and upon which all that follows must depend. Sometimes the climax is the introit. I shall never forget a service we built up around the hymn, 'O Lamb of God, still keep me,' which we used as introit. It was the first time we used 'Here, O my Lord, I see Thee face to face,' as the Communion Hymn. Of course a choirmaster must know which part of the service he *intends* as his climax, for a great deal depends upon the rendering as well as the planning of the service."

"I should think the *Te Deum* would be the climax; you spend so much time upon it," said his friend.

"That is where you are mistaken. If the *Te Deum* staid longest in your memory I should think the music for that Sunday had failed in its purpose. The *Te Deum* should be as musically perfect as it is possible to make it, but it should fit in the service so closely that it is not conspicuous. The music of the *Te Deum* forms a part of the atmosphere of the service. It expresses thoughts with which the people are familiar, but the hymns are more important because in them you lead the thought of the people along new paths. Men forget the text of the sermon but they don't forget the general trend of the service. Don't you often hear people humming a strain from some hymn that was sung the previous Sunday? They do it unconsciously to themselves, but I believe they do it because the spirit of that hymn is working itself out in their lives. If I didn't believe that Church music is making the world better I'd give up my position to-morrow. The dear Lord knows that the work of a choir is about the most trying service He asks, and I think that is the reason He puts the choir so near His throne in Heaven. He knows they have earned a place there, if they have done their work as it ought to be done! I have attended services where I knew the hymns were selected at random by a choirmaster who didn't know the text of the sermon and was even a little hazy about the season of the Church year! Lack of unity in a Church service is as bad as inconsistency in a man's character. The hymns in the hymnal are like colors on an artist's palette, and the choirmaster who uses them badly is like a color-blind painter. I tell you the truth—an unworthy choirmaster can do a great deal of harm without being found out. People blame the clergyman when there is a lack of spirituality about the service, and the poor clergyman who knows that he is already doing his best, adds on some extra ritual and tries to lift the people up in that way, when the real fault is in the *music.* From the days of David the highest worship has been expressed in worshipful music—a sacred concert can't take the place of it. I have nothing against the deacons, but it is my opinion that in the practical workings of city parishes the three orders of the ministry should be Bishops, Priests, and Choirmasters!"

How much depends on each ordination—how much to those who are ordained, how much to those whom they are to feed and teach until Christ calls them to their account! Each one of them is, as to-day's collect reminds us, to be a precursor of the second Advent—to be as St. John the Baptist, to prepare and make ready Christ's way, by turning the hearts of the disobedient to the wisdom of the Just, that at His second coming to judge the world we may be found an acceptable people in His sight. Will they be this or anything like this? "Who knows," you say, "the history of a soul—what it has been in the past, what it is likely to be in the time to come?" "Certainly," I answer, "who knows?" But this, at least, we do know—that we may all of us do something towards settling the question; we may pray for the newly ordained, we may show a Christian interest in them, we may make them feel that we expect much at their hands, that we esteem them highly in love for their work's sake. We may discourage and frown down, even sternly, the cowardly disposition to which ordained men sometimes yield, to drug their own conscience to seek a transient and worthless popularity by denying the high commission which Christ has given them. "Like priest, like people." Yes—but also, "Like people, like priest." Expect a man to be courageous, and you have done something to make him so.—*H. P. Liddon.*

The tears of woman seem the pure dew of heaven, which glitters on the flowers; but the tears of man resemble the precious gum of Araby, concealed in the heart of the tree, seldom flowing freely. —*A. Grün.*

DIVORCE NOT JUSTIFIED BY THE EXPERIENCE OF SOUTH CAROLINA.

An Open Letter from the Hon. W. C. Benet, Circuit Judge of South Carolina, to the Rt. Rev. Henry C. Potter, D.D., LL.D., Bishop of New York.

Columbia, S. C., March 9, 1905.

Rt. Rev. Henry C. Potter, D.D., LL.D.,
Bishop of New York, New York.

Right Reverend and Dear Sir: In *The State* (Columbia, S. C.) of the 7th inst., the editor commented on and quoted from some statements of yours recently published in the New York *Globe and Commercial Advertiser,* on the subject of divorce legislation. It appears that you said:

"There would be no virtue in abolishing divorce altogether. We have an example of what would result from such a measure in South Carolina. Prohibiting divorce is merely putting concubinage at a premium."

This is a serious charge to make against South Carolina. And when it is made by one who deservedly holds one of the highest positions in the Church, it commands attention and influences and molds opinion. I do not know where you found any authority for the assertion, but I do know that you have been misled, and that you have unwittingly misrepresented the people of this State. Nor do I doubt that when you have carefully and candidly considered the matter, you will make the *amende honorable* in as public a manner as you have made the unfortunate charge.

When you say that "prohibiting divorce is merely putting concubinage at a premium," are you not relying on President Woolsey and the textwriter, Joel Prentiss Bishop, as authority? That is the burden of their indictment against South Carolina, and you make use of their very words. A few months ago I reviewed the reckless and groundless charges made by those authors. This I did at the request of the Rev. Robert A. Holland, D.D., of St. George's Church, St. Louis, and my dear friend and Bishop, the Rt. Rev. Ellison Capers, D.D. My review took the form of an open letter to Dr. Holland, which was published in *The State* and other newspapers in this and other States. Will you kindly take the trouble to read it—I enclose a copy—and then let the public, as well as me, know whether or no you still can assert that the prohibition of divorce in South Carolina results in merely putting concubinage at a premium?

Enclosed you will also find a copy of the editorial article, which commented on your interview, in *The State* of the 7th inst., and a copy of the extended editorial comment of The Living Church of November 12, 1904, strongly and warmly commending my open letter.

Although I have not the honor of a personal acquaintance with you, I have enjoyed the privilege of sitting as a lay delegate in the Triennial Council of our Church with you as a distinguished member of the House of Bishops. But if you desire to know more about me, I refer you to Bishop Capers, your very good friend and mine. I also refer you to the Rev. C. M. Niles, D.D., of Trinity Church, Columbia, S. C., now my rector, and formerly and quite recently one of your own clergy and well known to you.

Both my Bishop and my rector, I know, are of one mind with me on the subject of divorce and on the happy moral result of the no-divorce law of South Carolina. It was Bishop Capers' intimate acquaintance with me for over 30 years of my life as lawyer and Circuit Judge that induced him to request me to examine into and properly answer the damaging and baseless charges of President Woolsey and Mr. Bishop.

Believe me, this letter is written to you not with any wish for controversy, but with a sincere hope that it and the matters enclosed will give you such information as that you will gladly undo the wrong you have unintentionally done to South Carolina. If you knew South Carolinians as Bishop Capers and I know them, you would rejoice with us over the result of our no-divorce law and proudly hold it up as an object lesson to our sister States.

I have the honor to be, right reverend and dear sir,

Your obedient servant,

W. C. Benet.

Be king in your line. The world does not demand that you be a physician, a lawyer, a farmer, or a merchant; but it does demand that, whatever you do undertake, you will do it with all your might and with all the ability you possess. It demands that you be a master in your line.—*Great Thoughts.*

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE CLEANSING OF THE TEN LEPERS.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: XII., The Lord's Prayer. Text: Ps. li. 10.
Scripture: St. Luke xvii. 12-19.

IT is distinctly stated by St. Luke that this miracle took place as they were on the way to Jerusalem.Also that He passed through the midst, or the borders, of Samaria and Galilee. From St. John we learn that after the raising of Lazarus, which had occurred before this time, our Lord had withdrawn to Ephraim. Ephraim is usually located in northeastern Judea. To go to Jerusalem would not require a journey through Samaria and Galilee. But we find that when the later stage of this final journey to Jerusalem takes place, He is proceeding to Jerusalem from Perea, beyond Jordan. When it here says, therefore, that He is going to Jerusalem, reference is had to the end of the journey, the great importance of which was, as a matter of fact, determining the movements of the Master even before this time (*cf.* St. Luke ix. 51). Instead of going to Jerusalem by the shortest way, He is here probably going away from Jerusalem, although on His way thither. Such an interpretation will explain the mention of Samaria before Galilee in verse 11. He is passing from southern Samaria toward the borders of Galilee to pass into Perea, from whence He later goes on His way to Jerusalem and Calvary.

Outside of some unnamed village, He came within hailing distance of the ten lepers. They knew who He was, and that He had power to heal them. From what they had heard of Him, they believed in His power to help them, and they asked Him that He would "have mercy" on them. His answer gave them something to do. It was a test of the reality of their trust. *Because they obeyed Him,* they found that as they went, *they were cleansed.* The present lesson from this first chapter of the story is obvious. In all the good things which the Christ has prepared for us, there is always our part, our share, in the receiving of them. He showers many gifts daily upon us which are as free as the sunshine and the rain. But if they are to be of any great help and value to us we must reach out and take them. When He freely grants forgiveness of sins, for example, it is only applied to our souls as we obediently comply with the simple conditions which He has laid down. With us, too, as we go in the way of obedience we are made clean.

But the cleansing of the lepers is only preliminary to the real point and lesson of the story. Ten were made clean. One came back and thanked him; "and he was a Samaritan." He was looked upon by the Jews as one who had gone astray from the right way of serving God. As a result, they would have no dealings with him. It was only their common misery that had made the nine Jewish lepers willing to have him with them. And yet he was the one who pleased the Master, and at the same time received for himself a higher gift than the others, as we shall see.

It may well be taken for granted that *the nine,* who did not return to give thanks, *were not ungrateful.* They would have been less than human if they had been. From being outcasts, not suffered to come near nor touch any fellow-being not unclean like themselves, they were restored to home and friends. Surely they were not ungrateful in their hearts. *But they did not think it necessary to give expression to their gratitude.* They were silent. They were happy, but it did not seem to occur to them that they could add anything to the pleasure of Him who had healed them. They took it too much as a matter of course. So freely and easily had their request been granted, that they did not think that it could be any great matter to the Lord Jesus whether they went to Him and told Him of their gratitude or not. But that was where they were mistaken. He did care for their thanks. He did miss them. He had given them a great gift, they had withheld a small one from Him.

How often men still make the same mistake! They are glad to have their prayers answered. They are not unmindful of the great gifts which God has given them through Jesus Christ our Lord. But those good things are so freely given,

so gladly, so easily bestowed, apparently, that they do not think that their thanksgiving is missed when it is not regularly and promptly given. It is not that they are ungrateful; only, they are silent about it. They are so used to looking at their own side of the matter, and thinking of the benefits which they themselves are to derive from their worship of God, that they do not think how it is also true that *He misses the withheld praises of those who have been blessed by Him.* Yet Jesus was the Revelation of God to us. He showed in His own heart the heart of God. And He here showed very plainly that His heart was grieved at the absence of the nine silent men. If we realized that it really means something to the heart of God whether we came with our little sacrifice of prayer and praise, do you think that we could so easily be kept from offering it?

There is also the lesson which the Samaritan man may teach us. He came back and fell down at Jesus' feet, "giving Him thanks." He not only gave pleasure to Jesus, he received something for himself which the others did not receive. All were made "clean." He was also made "whole." What does this mean? Do you not think that by returning he found out something which the others had not suspected? As he fell down at Jesus' feet, and then looked up into His face as he heard His voice, I think that he must have felt that this One was something more than man or a great teacher and healer. *He had born in him the faith in his Lord without which a man is not a complete, whole man.* That is what Jesus meant when He said to him, who, like the rest, had been made clean: "Thy faith hath made thee whole."

The application of this lesson hardly needs recital. We take care of our bodies, we feed them, we clothe them, we bathe them, and we exercise them. We take care of our minds, we go to school, we exercise them by reading and thinking and talking, and we do it regularly. We take some care of the "heart." We should not wish to have all the pleasures which come from our love of our friends taken out of our lives. But the soul, too, needs care and feeding. If we do not take good and regular care of the soul and provide for its needs, we are in danger of losing the best and highest part of our natures. *No man is a whole man, a complete man, who leaves out faith and the worship of God.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PEACE AND WAR.

To the Editor of The Living Church:

IN your issue of 4th inst., commenting on Count Tolstoi's *Bethink Yourselves,* Dr. Prall, in his entire accord with the author in denouncing war, seems almost to overlook the truth that war may be entered upon for defence and protection, and to maintain the honor and enforce the principles of a righteous and progressive nation. And when comes the clash of arms, the duty of patriots is clear, loyally to support the government.

As for the brave soldiers who risk their lives in the cause of country, it is customary and fitting to give them honor instead of contempt. They are not poor dupes. And should one say that the lot of the officers is generally easier and happier in war time than that of the common soldier? Think of the responsibilities the generals have to bear, the trials and traps that beset their difficult career.

In every war, military reputations are ruined and numbers of military careers brought to an end, not only by the havoc of the slaughter, but by what to a military man in many cases is worse than death, failure, failure sometimes of good and even competent men.

May I quote the late F. W. Robertson, priest of Brighton, anent the subject:

"Take away honor and imagination from war, it becomes carnage. Doubtless, and take away public spirit and invisible principles from resistance to a tax, and Hampden becomes a noisy demagogue. . . . Carnage is terrible. The conversion of producers into destroyers is a calamity. Death and insults to woman, worse than death, and human features obliterated beneath the hoof of the war-horse, and reeking hospitals, and ruined commerce and violated homes and broken hearts—they are all awful. But there is something worse than death; cowardice is worse. And the decay of enthusiasm and manliness is worse. And it is worse than death—ay, worse than a hundred thousand deaths—when a people has gravitated down into the creed that the wealth of nations consists not in generous hearts—fire in each heart and freedom in each brow—in national virtues and primitive simplicity and heroic endurance and preference of duty to life; not in MEN but in silk and cotton and something that they call capital.

"Peace is blessed; peace arising out of charity. But peace springing out of the calculation of selfishness is not blessed. If the price to be paid for peace is this, that wealth accumulate and men decay, better far that every street in every town of our once noble country should run blood."

St. Bede's Rectory, Yours truly,
Montague, Ontario, March 13, 1905. JOHN S. WARREN.

THE FAITH OF THE CHURCH.

To the Editor of The Living Church:

THE information contained in your issue of the 11th inst., concerning the defection from the Christian Faith of a priest of the Church is appalling, for the injury to Christian souls by such a defection can never be known this side of the grave. The mere fact is fraught with danger, and should make us all more diligent in "contending for the Faith once for all delivered to the saints."

What Faith? That the Founder of Christianity "is in all things like as we are, born as we are born, dying as we die," as this unfortunate priest is reported to have said? Is this a subject of Faith? Is this revelation? To ask the question is to show the absurdity of it. He is reported to have said, "we are relieved when scientific history proves to us the fact of His miraculous birth was unknown to Himself, unknown to His mother, and unknown to the whole Christian community of the first generation." It is a curious expression, for "a *fact*" must have been known.

Here is one man evidently pitting his own conclusion about the Catholic belief in the Incarnation against the whole Catholic Church from the beginning of its history.

The Church was founded to be the depository of the Faith, and to publish the glad tidings to all the world. The Gnostics we know falsified the Scriptures, and the Church in her Divine capacity compiled the Canon of Scripture. Can anyone doubt the wisdom of the learned theologians in the early Church to be superior in historical and theological criticism to the modern critic?

The account of the birth of our Lord in St. Matthew was evidently given by St. Joseph; and that by St. Luke could have come from no other source than from the Blessed Virgin herself. These accounts corroborated the faith as revealed to and taught by the Church. It was not needful for all the Evangelists to describe the Divine history of the Incarnation, any more than for all to describe every miracle and parable.

It is impossible to credit the monstrous opinion that these accounts are fabrications. Human ingenuity could not invent them, and furthermore the devil does not seek to deceive by processes which have the loftiest purity, and most sublime innocence for their subject. How and why is it that the Blessed Virgin is the perfect type of woman? Why do all generations call her blessed? Why has woman been elevated to her proper and noble sphere in the world? Because, forsooth, she brought forth her Son in human wedlock, "born as we are born"? No, indeed! But because, as the angel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called the Son of God." Would such be the language of the devil, the "Deceiver"?

It is significant of the Virgin Birth of our Lord, that when the Redeemer of the world was first promised, it was foretold, "the *seed* of the *woman* shall bruise the serpent's head"; that expression is usual only of men, such as "and in thy seed," meaning Abraham's seed; "Abraham and his seed forever." The modern critic cannot expunge the words of the Prophet, "A Virgin shall conceive, and bear a son, and shall call His name Emmanuel," although the puerile criticism of the Unitarian says it means "young woman"; but what a criticism for such a prophecy!

If our Lord is "in all things like as we are; born as we are born," He is inferior to St. John Baptist, who was "filled with the Holy Ghost, even from his mother's womb."

St. John says: "The Word was God," and "the Word was *made* flesh," not assumed "flesh"! If our Lord were like us, and

the Deity assumed His manhood, how could He be assured of the fact? It is much more in accordance with reason, that His miraculous birth "was known to Him" than if, otherwise, He could know of the assumption by the Deity.

Much of modern criticism is mainly destructive, not constructive; the desire is to avoid the acceptance of the miraculous. Some men especially desire to rid themselves of the necessity for believing the Virgin Birth, not realizing that when "God sent His only-begotten Son into the world," it were reasonable to suppose He would be sent in a manner differing from the ordinary advent of human beings.

If these theological critics would be "broader" in their studies, they would not be so apt to jump at false conclusions. The following passage by Prof. Huxley may open the eyes of some who stumble at the Virgin Birth:

"The miracles of the Church are child's play to the miracles I see in nature: let no one think that we do not believe in Christianity because of the miracles. Resuscitation from apparent death, and *virgin* procreation, are ordinary phenomena to the naturalist."

The Catholic Churchman should never lose his faith in the promise of the gift of the Holy Ghost to "lead the Church into all truth."

It is unreasonable to suppose that God has permitted His Church to preach, and His children to believe a lie for 1,900 years, and only in these latter days to teach the truth from the lips of a few modern critics. Christians from the beginning were taught by word of mouth the truths concerning the Incarnation, and the Church has handed down that truth, and preserved it in the words of the Creed: "I believe in . . . . . Jesus Christ . . . . Who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The sad fact that loss of faith leads to decay of personal religion, is only too patent.

The introduction of the Socinian heresy into the Congregational society has broken that body into three parts, and amongst the followers of that heresy, very little of what is understood as religion can be found. I knew an excellent Unitarian minister in a town where I lived, who was a practical, devout man of the "Channing" type; a comment from one of his congregation was that "he was too d—— pious."

Christ Church Rectory, Jas. W. Sparks.
Toms River, N. J., March 13th, 1905.

SANCTUARY LAMPS—SACRED MUSIC.

To the Editor of The Living Church:

REFERRING to correspondence in your last issue, regarding the use of the Whitsuntide color, red, as suitable for all occasions especially relating to the Holy Spirit, as indicating the presence of the Reserved Sacrament I observed, in our churches at the East, a red light placed on the altar in front of the consecrated elements and presumed this to be the universal custom. Would a lamp, suspended from the chancel ceiling, hanging in front of the altar and bearing a red light, have the same significance?

Such a light was installed in our parish church, some dozen years ago, with the explanation that it signified the constant presence in God's temple of His Holy Spirit, our church being always open, with a sign at the portal: "Come in, rest, and pray," and the light never extinguished; the expressed intent of the symbol being to induce a greater reverence for the building, which was effected. The lamp remains, but changed to a white light, in order to avoid misconception, as the practice of Reservation has never been adopted by our parish.

Was the change necessary or advisable?

Another question: One of the grandest features of the fourth concert, at the opening of our new "Auditorium," was the singing by a thousand school children. One of their pieces was a beautiful prayer, another a *Sanctus,* both being finely rendered and heartily applauded. Is there not some *proper* manner of showing appreciation, in such occasions, other than the ordinary applause, which surely sounds unseemly?

Yours sincerely,
Minneapolis, March 13. E. H. Holbrook.

[The sanctuary lamps, generally three or seven, though sometimes only one, are more commonly suspended from the ceiling than placed on the altar or gradine. Red is the usual and appropriate color. They may be distinguished from the lamp betokening the reserved sacrament from the fact that the latter, always a single light, is found immediately before a tabernacle or close to the more Anglican but, unhappily, less common, hanging pyx.

Unhappily, the American public seem to have discovered no way of giving utterance suitably to their appreciation of sacred music.—Editor L. C.]

ST. PATRICK.

To the Editor of The Living Church:

I HAVE just read the article on St. Patrick in the current number of The Living Church written by Mr. Warren R. Yeakel.

However interesting the book may be to which he refers, it bears so distinctly the marks of Roman tradition and the arguments they advance to bolster up their "claims" to this blessed saint, that it is unworthy of credence. Further than this, the appearance of the article itself in the columns of a Church paper tacitly admitting, as it does, the Roman claim, may tend to mislead many of your readers, and it is for the avoidance of this that I venture to send this letter.

The history of St. Patrick is a simple one when stripped of all the comparatively modern traditions of Romanism, and although there has been much dispute as to the place of his birth, the weight of reliable authority gives it as Scotland. St. Patrick, who was the son of a deacon and the grandson of a priest, was born about the year 372 A. D., and in after years, being taken prisoner in a skirmish, he was carried to Ireland, where he remained a slave for six years. At the expiration of that time he escaped to France and entered the monastery of St. Martin at Tours.

When 30 years of age he is said to have had a dream or vision. A letter inscribed "The Voice of the Irish" was placed in his hands and, as he proceeded to open it, he heard voices calling, "We entreat thee, holy youth, to come and walk still among us." The saint was consecrated Bishop and set out for Ireland in the year 432 A. D., and preached first on the hill of Tara. After wonderfully laboring for the Faith in Ireland, he died at the age of 78 years.

Papal jurisdiction was absolutely unknown in those days in the "Isles of the Sea," and this is amply evidenced in the Confessions of St. Patrick, in which he nowhere refers to the Pope or the Church of Rome. In fact he had no more to do with the Roman Obedience than his successor who to-day occupies his chair, the Lord Archbishop of Armagh, Primate of All Ireland, who is in communion with the See of Canterbury.

It is our own portion of Catholic Christendom which alone can make any distinctive claim to St. Patrick, and the only claim of Irishmen in the Roman Church which can be justified by history and reason, is the continuity of their Church, in common with other Catholic communions, with the happier days of the undivided Church.

It is true that there was a distinctively papal mission sent to Ireland in the person of Palladius, but this was prior to the advent of St. Patrick and was of but short duration and ended in ignominious failure.

But when all is said and done, it is a standing reproach to the people of the Church that they have so shamefully neglected the saint and his day, and it is little wonder that the world accepts as truth the statement so often made, and to which the article in your columns to which I have referred gives fresh color, that St. Patrick was a Roman Catholic.

While honoring the Irish of the Roman Communion for their devotion to the Apostle of Ireland, we must not forget that St. Patrick belongs to Celtic and not Latin Christianity, as the first Bishop of that ancient Church of Ireland which, whatever her faults, has preserved her historic and apostolic continuity from that day to this.

Faithfully yours,
March 18th, 1905. P. Gavan Duffy.

To the Editor of The Living Church:

IN an article on St. Patrick in your paper, the writer takes it for granted that the patron saint of Ireland was sent out from Rome.

Can this be proven?

1. Why does he neglect to mention it in his "Confession," where he mentions the clergy of Ireland, of Britain, and of France, but never the clergy of Rome?

2. Why does Bede, who had access to the Roman archives, and records the mission of Palladius, never speak of St. Patrick?

There is a good foundation to prove that St. Patrick opposed Rome.

In his "Confession," he says his father was a deacon and

his grandfather a priest (*St. Patricii Confessio,* I.). Nothing Roman about that!

Bishop Christopher Wordsworth, late Bishop of Lincoln, has in his *Church History of Ireland* (pages 23 to 38. Rivington, 1869), refuted satisfactorily all that the writer of the above-mentioned article assumed to be true. The study of the "Confession" is well worth reviewing on March 17th, every year.

Walpole, Mass. ALBERT E. GEORGE.

[The article criticised was clearly stated in its opening paragraph to be merely the reproduction of a "quaint biography of St. Patrick" discovered in a volume more than two hundred years old, and in no sense did it purport to give the story of the life of that saint in the light of the knowledge of to-day.—EDITOR L. C.]

Literary

Religious.

Christus in Ecclesia. Sermons on the Church and its Institutions, by Hastings Rashdall, D.Litt., D.C.L., Fellow and Tutor of New College, Oxford, Preacher at Lincoln's Inn, 1899-1903. New York: Charles Scribner's Sons. Price, $1.50 net.

This volume consists of sermons which, however, have rather the form of essays on religious subjects than of sermons. They present the view of the Broad Churchman toward questions at issue between Churchmen in England and to some extent in this country. Among these subjects are the Oxford Movement, The Idea of the Church, the Holy Eucharist, Baptism, Priesthood, Apostolical Succession, The Broad Church Party, etc. We cannot say that in any of these the position of the writer is altogether satisfactory to us, and while there is evident an effort to understand the position of others who differ with him, it cannot be said that the effort is always successful. The author appreciates the value of the Oxford Movement, but at the same time one must add that he appears not quite to understand it. His study of the two greater Sacraments shows his appreciation of the importance of these, but he does not quite indicate that the importance is precisely in the realms where historic Christianity would place them. Of the doctrine of the Real Presence he asserts, "It is intellectually unintelligible and spiritually unedifying." One smiles at reading these clumsy words which indicate so unmistakably the Broad Churchman. On the whole, the volume is valuable rather for discovery of the position of a certain school of thought in the Church, than because the author's exposition of specific subjects can be said to be of intrinsic value in itself.

The Call of the Master; or, The Voice of Jesus to Man in the Stress of Life. By Reginald Heber Howe, D.D. New York: Thomas Whittaker.

This is a series of devotional addresses delivered at noon-day services in St. Paul's Church, Boston, once each week. They are longer than addresses commonly associated with services at that hour, but the matter in them is excellent, and the guidance of the hearers to listen and thus to hear the voice of Jesus speaking to them in the various conditions and crises of life, must no doubt have been helpful to them, as certainly it will be to readers of its printed form.

Life and Its Problems. A Volume of Sermons by Alfred G. Mortimer, D.D., rector of St. Mark's, Philadelphia, author of *Helps to Meditation,* etc. New York: Thomas Whittaker. Price, $1.25 net.

In noticing a new volume of sermons by Dr. Mortimer, there is little that can be said that does not apply to his works in general and which, consequently, has not often been said before. These sermons are practical and devotional, with dogmatic teaching properly introduced, but not to the exclusion of the practical in life. There is a fine photogravure frontispiece portrait of the author.

The Forgiveness of Sins, and Other Sermons. By George Adam Smith, D.D., LL.D. New York: A. C. Armstrong & Son.

This volume of sermons is valuable as showing us how little the Higher Criticism affects ordinary pastoral teaching. We have here a series of parochial discourses which are devout and spiritual and entirely free from any taint of criticism. There is of course a lack of sacramental truth in the discussion of Forgiveness of Sins and in the two Communion Sermons; but the book might well have been written by any Protestant pastor of the old school, so full is it of unction and personal religion.

Sermons Addressed to Individuals. By Reginald J. Campbell, Minister of the City Temple, London. New York: A. C. Armstrong & Son.

The title of this volume of sermons means that Mr. Campbell had some special person in mind in preparing each of the discourses. He gives us a little sketch of the cause of each sermon as an introduction to the address itself.

The sermons are similar to the others of Mr. Campbell, plain, direct, and practical, and showing evidence of extensive reading. The various personal anecdotes contained in the volume are interesting and illustrative of the subject matter.

What is the Bible? By J. A. Ruth. Chicago: The Open Court Publishing Co.

The writer, once a believer in the Divine inspiration of Holy Scripture on Protestant lines, has come to regard the Scriptures as wholly human and merely a literary monument of various steps in the religious development of the Israelites. Our Lord is regarded as a mere man of unique loftiness of character, and Christian Theology as a mixture of truth and error.

The book is skilfully written, although full of historical inaccuracies, and is likely to do harm. It exhibits no trace of an understanding of the Catholic view of Scripture or of Catholic doctrines. It will appeal to the man of the street, who is captured by superficial plausibilities and unequal to appreciating the deeper considerations by which the ancient Faith is defended. F. J. H.

The Right Life and How to Live It. By Henry A. Stimson. With Introduction by William H. Maxwell, City Superintendent of Schools, New York. New York: A. S. Barnes & Co. Price, $1.20 net.

The scope of this book is well stated in its title, and its intent is that the young men and women of the day may be guided helpfully by means of it. We should judge it an excellent work for the purpose.

Fiction.

The Two Captains. A Romance of Bonaparte and Nelson. By Cyrus Townsend Brady. New York: The Macmillan Co. Price, $1.50.

In a lengthy preface to this, "his last and best," our author seeks to ward off unfavorable notice by some assumptions which, in our opinion, were better left unsaid. No one would think of dealing unkindly with such a romantic story as Mr. Brady has given us here. His hero is an Irishman after our own heart. This Captain under Nelson is of the right sort—a good fighter and an ideal lover. Napoleon may be somewhat overdrawn as to his generosity, but after the many pictures of the reverse drawn of him, this seems not impossible and is certainly the more pleasing. The destruction of Toulon, the battle of Aboukir, during the Revolution, are painted in all the author's most painstaking manner, but the romance is the thing.

The Fugitive Blacksmith. By Charles D. Stewart. New York: The Century Co. Price, $1.50.

Finnerty, who keeps the Sand House at the "Memphis" yards, tells this story to his wife as Stumpy, the tramp, tells it to him in the intervals between his duties at the yards.

Stumpy, the wooden-legged tramp, met the Blacksmith down in New Orleans in a row where the smith is mistakenly suspected of having done to death a deck hand. So the two run for their very lives. Where they travelled and the adventures which befell them, Mr. Stewart has told with real humor and a deal of art. The first

CHARLES D. STEWART.

chapter in which Finnerty tells of his own experience in farming—while no part of the story—is as humorous as a page from Mark Twain. The real story, beginning further on, has a gentle humor quite the author's own. There are other chapters, as the "Herder," when the author rises to a dramatic quality especially noteworthy. It is not a great book, but it is quite worth reading for its pictures of real life.

Topics of the Day

THE CHURCH AND THE SACRAMENTAL SYSTEM.

Question.—It does seem sometimes as if we heard too much from our pulpits about the Church and the Sacraments. Do you not think that such preaching should give way to an insistence on the need of faith, and emphasis on the personal following of Christ, as the perfect model and example of righteous living?

Answer.—Indeed we should insist on faith. After all, *the* main thing in the Christian life is the personal knowledge of Jesus Christ, the personal love for Him that should fill and animate the soul of every one of His servants. If we preach the Church and the sacraments, such preaching should not be at the expense of what you would have emphasized. But do you think that the two things are inconsistent? Surely not.

You realize, of course, that our hope in Christ lies in this: not merely that in Him we have a perfect example, nor that His death redeems us from sin; but that with sin forgiven and a fresh start made possible, something more should still be done—our corrupted nature must be continually cleansed and renewed by the communication of Christ's life to us. Do you see what is meant? The sacrifice of the cross has given remission of sins; the life of Christ is a model on which we are to build the new life, but that life is to be *His* life within us. Not long since, in a railroad accident, a young man was terribly scalded. For months he lay in a hospital suffering intense agony. He had been so badly burned that the flesh would not heal again fresh and clean. Finally the physicians announced that it would be necessary to graft new and healthy skin upon the scalded members. Friends of the sick man offered their help, and hundreds of small pieces of skin taken from them were grown on the injured parts of the maimed body of their comrade, until finally the wounds healed and the man was discharged cured. Now something similar to this must be done to heal the sickness of men's souls. We are to be taken into Christ, joined to Him, so that, as it were, His flesh and ours come in touch, and in that union the health and cleansing strength of His own perfect humanity are given to us. We are to be brought into direct contact with our Lord, a relation so close that our nature is sanctified in Him. So He Himself tells us that He is the Vine and we are the branches: as the sap flows from the trunk out into the branch, so the life of Christ is to flow out into our souls, till the strength that is His becomes ours, and we are once more full of spiritual energy and power.

And how is this to be done? You will see now why we preach the Church so much: it is because St. Paul tells us that *there* we are brought into this close and intimate relationship with Christ. The Church, he tells us, is the very Body of Christ, and by Baptism we are brought into that Body, made members of it, in as vital a relation with its Divine Head as are the members of the human body with the living soul that indwells and controls it.

And you will also see, perhaps, why we preach the sacraments. We read certain passages of the Bible which tell us of this relation of Christ and His people, and their mysterious language of promise is so rich and deep that it is impossible to exhaust the fulness of the meaning: yet, wonderful as the promises are, the truth is so hard for us to understand and realize; we fall so far short of what it seems to imply; glimpses of heaven open to us, and then we fall back to earth again, "the soaring spirit" held down by the flesh. Yes, we say, all this may be possible, but how can I believe that it has happened to *me?* What do *I* know, what *can* I know, of such heights of communion, such fulness of divine fellowship? I have never felt that all this has come to me; the promises are beautiful ones, but so far as I am concerned they are unrealized ideals. Just here comes the sacramental system of the Church as a help to our appreciating the truth of this communion with God. Yes, it tells us, there *is* such a life of fellowship; God's grace is here for us, and here in such fashion that we may indeed come in touch with it, thrill with it, as the wire quivers under the electric current and the branch throbs with the inflowing sap, as the body is quickened and vivified by the pulsating blood. There *is* such a life; there *are* such gifts of grace, and they come in such a way that we have absolute testimony of their reality. God knows our weakness, knows how we are bound down by what is earthly and material; we are not disembodied spirits, we are here in the flesh, with all the drawbacks of the flesh, and so when God brings us this grace He brings it through sensible channels, He makes spiritual things material, so to speak; there is always something we can see, touch, taste, handle; and so faith is stimulated by sense, and we can believe because there is something on which belief can rest, which it can grasp and hold. So, for us, there need be no fears about the indwelling of the divine nature in us. We *know* we have been born again, because we have submitted to that ordinance which is the means of admission into the power of Christ's risen life. There need be no anxiety as to whether we have gone through certain profound experiences, we know when it all happened—the life is ours and it only remains for us to appropriate and use it. We know, too, that there was a time when the fulness of the Spirit became ours, because at a certain moment that was done for us, which is the ordained means of His coming to men. And we know that we have Christ within us, too, in all His power: in Holy Communion we have the outward sign, the thing that the eyes can see and the hands touch, the outward sign as the pledge and assurance of the inward grace.

Now notice, this does not do away with faith, or take its place. We need faith: it is *the great necessity,* that personal knowledge of our Lord, that individual apprehension of Him. We need grace also, and when grace is offered it is the part of faith to appropriate and use it. The point made here is, that possibly grace is brought to us by sacramental means, so that the two may react upon each other, and the faith which accepts grace is in turn aided and stimulated by the means through which grace is given. This, because the sacraments are "plain and visible tokens, whereby we may know what we cannot see." Over and over again, in His miracles, our Lord used material means—His own body, His hands, His garments, the common clay, the water of Siloam—for the conveying of a healing gift, and just because such means were used the faith of men was more easily aroused. In like manner we, now, find our faith quickened by the fact that spiritual things are linked with material, the presence of the supernatural revealed by its union with the natural.

Nor, again, must you imagine that the sacraments are preached as things that work mechanically. Faith and grace are here related, and "while the sacraments actually convey to us the food of the soul, a gift given from without, they do us no good unless there be a spirit within us awake to what is being given, welcoming the gift and ready to assimilate or digest it into our spiritual system": just as common bread cannot nourish us or do us any good, unless it be eaten with appetite and assimilated and digested.

And has it occurred to you that there may be a special fitness in the employment of material means for spiritual ends? Our *bodies* are to be redeemed as well as our souls; they also are to rise into newness of life; and so that which lifts them up is one in kind with them. We may go further, and add that not only are our bodies to be redeemed, but the whole material creation, of which we are a part, is to be lifted up with us into heavenly places. Through our bodies we are united with the world about us. When man fell, therefore, nature fell with him and became "subject to vanity," and when man rises again the whole creation will be raised with him. It may be, then, that God uses the things of nature as agencies by which His life is brought to us, because in so doing He joins earthly things in the redemption of man, the head and representative of nature. (Does not St. Paul mean this in Romans viii. 19-23?)

So, then, to answer your question again: Faith is needed, and sacraments are needed too. Sacraments are the means by which grace comes to us. Faith is the assimilative power of the soul which enables us to make use of the grace. St. Paul joined both together. No one could insist more strenuously than did he on the absolute necessity of faith; no one, on the other hand, could state more clearly the sacramental doctrine, as when he speaks of the "laver of regeneration" in baptism, of the bestowal of the Holy Ghost in the laying on of hands, of the presence and power of Christ in the Holy Communion; and no one could show more plainly the union of the two things, faith and grace, than the great apostle, when he says, "We have access by faith into this grace" (Romans v. 2). C. F.

Two several lovers built two several cities; the love of God buildeth a Jerusalem; the love of the world buildeth a Babylon; let everyone ask himself what he loveth, and he shall resolve himself of which he is a citizen.—*St. Augustine.*

The Family Fireside

"THOUGHT."

Though I should speak in unknown tongue, and seem so far away,
Yet would I reach in thought thy heart, thy thought my pulse would sway.
And while I'd feebly call thy name (to human sense), yet strong
Within thy soul thou'dst feel my voice, thy heart would hear my song.

Isabella K. Elbert.

"INASMUCH."

By Ray Davis.

"IT is my private opinion that a missionary's wife ought not to be too partikeler about her clothes," said Mrs. Baker to the sewing society. "I've seen the day when I was mighty glad to get a new mohair dress, even if it was part cotton, an' as fer makin' it up, I think we do our share if we make all those new vestments for Mr. Parks. He can't expect us to sew more than one day a week, anyway!"

The sewing society was having a rather warm discussion about the missionary box. Some of the members favored the purchase of a heavy wool serge for the dress and also urged the making of it by the society, but Mrs. Baker vigorously led a "part cotton mohair" faction, which objected to doing any sewing upon it. Second-hand articles were found for the children, and an overcoat, considered rather shabby by one of the wardens, was donated for the missionary. Evidently the parish was not in a generous frame of mind, partly because of the labor and expense of some new vestments.

A quiet little woman suggested that perhaps the missionary's wife was too busy to make a dress, but Mrs. Baker stoutly maintained that she also was a very busy woman, and that from her observation, a home missionary's wife ought to be thankful for the *chance* to make herself a dress.

So the mohair was purchased and it made a pitifully small bundle, though the quiet little woman added a roll of linings. When the box was packed and valued, the ladies found it was not quite up to their usual valuation, but Mrs. Baker remarked to her neighbor:

"I always enjoy seeing a missionary box nailed up, for I think of how our Lord said 'Inasmuch as you have done it unto one of the least of these my brethren.' It certainly is a privilege, and I'm right glad we put in those worsted-work tidies that were left from the Bazaar—we never could have sold them in the world."

* * * * * * *

Exactly ten years before this event, Alice Gray fell in love with a divinity student. She was a cultured girl who, all her life, had been shielded from work and worry, and the divinity student was very poor. Of course they were married, and of course they bravely took up life together; but the lot of a home missionary's wife was different from what Alice supposed it to be. She had been accustomed to music, art, and congenial companionship, and the tiny frontier town contained none of these things. She found many compensations, but the one thing to which she could not adapt herself was the necessity of receiving the annual "box," and the humiliation of writing out a list of the deficiencies in her wardrobe. She could ask for clothing for the babies that came so fast to brighten their home—but for herself! It was almost more than she could endure; but her husband never saw the bitter tears she shed over her pathetic list.

As Mrs. Baker was rejoicing over her triumph of diplomacy, the Rev, George Hathaway was telling Alice, his wife, that he felt sure the box that year would be a good one, as it was to be sent from the parish of Dr. Parks, who made such a stirring address on Missions at the last conference and whose church reported such large Easter offerings. So it was with hearts full of pleasant anticipations that they welcomed the box into their little kitchen, and took out the nails so highly enjoyed by Mrs. Baker.

When all the half-worn garments had been taken out, and the flimsy mohair laid on the table, George Hathaway put his arm around his wife, and she wept tears very much like those of an ordinary woman who was not a home missionary's wife. A few days later he wrote his note of acknowledgment and thanks, while Alice undertook a similar task. All her good breeding and her natural courtesy came to her aid, and this is what she wrote:

"The Rectory, January 5th, 19—.

"My dear Mrs. Baker, *Sec. St. Dorcas Guild:*

"How I wish you could see my little boy trudging to school in the overcoat you so kindly sent! All the garments fit the children very nicely and you cannot imagine how you have helped me with these articles ready to wear. With four little ones I have very little time to sew, as I am organist, Sunday School teacher, president of the guild, and assistant rector, in addition to my household duties. It was very sweet of you to select blue material for my dress. I have worn black ever since our baby left us and this will be cheerful and pretty. My husband is driving ten miles into the country and appreciates your gift of woolen gloves. With best wishes and many thanks to your guild, I am Very sincerely yours,

"Alice Hathaway."

Mrs. Baker read this letter aloud to the sewing society, but there was a little less assurance in her manner than on the former occasion. The quiet little woman ventured to say:

"I wish we had bought those fur mittens for Mr. Hathaway. They didn't cost so very much more than wool gloves."

Another member remarked:

"My brother said that if he had known about that overcoat he would have given ten dollars toward a new one rather than have an old one sent so far."

At which Mrs. Baker retorted:

"Well, I never did believe in soliciting the men; they have expenses enough and we want them to buy those new bronze alms basins."

Then the president of the Guild said:

"Next year *I* shall write the missionary's wife and ask her what color she wants her dress—the idea of sending blue to a woman in mourning! Besides, I never approved of that slazy goods."

Another observed:

"It wasn't cut and so she can use it for the children if she doesn't like it."

But that night Mrs. Baker, in her half-waking dreams, heard a Voice—and this is what it said:

"Inasmuch as ye did it *not* unto the least of these my brethren, ye did it not unto Me."

ADVICE TO MOTHERS.

The economical mother is beginning to plan and manage for the spring and summer sewing, and it is well before buying new goods to look over the old garments and see what can be done in the way of remodelling the old clothes for their owners or making over those that older members of the family have discarded. You can set the color and shrink the goods, both at the same time in all cotton fabrics by pouring boiling brine over the goods and let it stand until cold. The salt sets the color and the hot water shrinks the goods. When cold, the goods must be taken out of its salt bath and pinned on the line so carefully as not to wrinkle it, then it will be quite easy to press smooth. The little dresses often come from the laundry with the belt half-way up the back and the cuffs half-way to the elbow, and certainly a little trouble beforehand is much better than such annoyance afterwards. In the first place allowances should be made when making a new dress and while it is more trouble at the time, it certainly pays when you come to alter them and an outgrown garment is not only unsightly, but very uncomfortable. When making a new dress for a little girl it is best to turn in two or three inches at the top, or take a wide tuck in the hem, which is an easier way, as it is not necessary to take the skirt from the waist when it must be made longer. The belt can be set up two inches on the waist and a tuck taken underneath the trimming on the sleeves ,and when these allowances have been made, a little dress can be worn until the goods is worn out. Instead of darning stockings until they are a torture to the tender feet, buy a good pattern and make new feet for them, or better still, buy new feet for them and sew on the legs if they are not worn at all, and it is a good plan to reinforce the knees of children's hose with a round or oval-shaped piece cut from old hose of the same color, and neatly cross-stitch to the wrong side with cotton thread. Faded gingham and percale dresses can be made as good as new by putting them in a strong suds and boiling the remaining color out and then they can be colored a dark blue or brown with diamond dye for cotton, and boys' waists and shirtwaists may be given a new lease of life and usefulness in the same way and the dye for wool can be used for renewing faded straw-hats. This should be dissolved in a little alcohol and applied to the hat with a soft brush, then the straw must be given a coat of thin varnish, and if the straw is good and the work is well done the hat will look as nice as a new one. Boys' hats may be freshened in this manner, and if the straw is good, it is well worth the trouble, as it will save the dollar, or more, that such hats cost. . . . M. H.

Church Kalendar.

Mar. 25—Saturday. Annunciation B. V. M. Fast.
" 26—Third Sunday in Lent.
April 1—Saturday. Fast.
" 2—Fourth Sunday (Mid-Lent) in Lent.
" 9—Fifth Sunday (Passion) in Lent.
" 16—Sixth Sunday (Palm) in Lent.
" 17—Monday before Easter. Fast.
" 18—Tuesday before Easter. Fast.
" 19—Wednesday before Easter. Fast.
" 20—Maundy Thursday. Fast.
" 21—Good Friday. Fast.
" 22—Easter Even.
" 23—Easter Day.
" 24—Monday in Easter.
" 25—Tuesday in Easter.
" 30—First Sunday (Low) after Easter.

KALENDAR OF COMING EVENTS.

May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
May 3—Conference Church Clubs, Cleveland.
" 9-12—Church Congress, Brooklyn.

Personal Mention.

The Rev. R. M. D. Adams, curate of All Saints' Church, Dorchester, Mass., has accepted a call to the rectorship of the Church of Our Saviour, Milford, N. H.

The Rev. Elliot W. Boone of Creston, Iowa, has been appointed to Calvary parish, Golden, Colo.

The Rev. Benjamin Brewster, rector of Grace Church, Colorado Springs, has declined the call to Englewood, N. J.

The Rev. Chas. A. Brown, assistant at the Church of the Heavenly Rest, New York, has accepted the rectorship of the Church of the Holy Communion, St. Louis, Mo.

The Rev. J. S. Budlong has accepted a call to Christ Church, Austin, Minn., which will be his address after April 1st.

The Rev. Samuel W. Day has been appointed priest in charge of Trinity Church, Rock Island, Ill.

The Rev. William J. Dixon, rector of St. Luke's, Fall River, has received a call to Grace Church, South Boston, Mass.

The Rev. William J. Ehrhard, formerly of Trinity Church, Hoboken, N. J., has been transferred to the Diocese of New York, to take duty at St. Agnes' Church, New York City.

The Rev. John U. Graf has removed from Evergreen, and is now in charge of St. George's Church, Leadville, Colo.

The Rev. Dr. Hazlett, assistant at All Saints', has been appointed by the Bishop to the charge of St. Paul's Church, Denver, and continues his services at St. Matthew's, Arvada, Colo.

The Rev. William H. Jepson has declined a call to St. John's, Kansas City, and St. Peter's, Harrisonville, Mo.

The Rev. J. C. Johnes, rector of the Church of Our Saviour, Rock Hill, S. C., has resigned his charge and accepted work under Bishop Spalding of Salt Lake. Mr. Johnes expects to leave April 1st.

Archdeacon Joyner has resigned his charge of the colored work in the Diocese of South Carolina, to take effect June 1st.

The Rev. Geo. E. Knollmeyer of Attica, N. Y., has accepted a call to Zion Church, Avon, N. Y.

The Rev. A. Leffingwell has resigned the rectorship of Trinity Church, Toledo, Ohio.

The Rev. Lewis R. Levering has resigned his position as curate at Christ Church, Bloomfield, N. J.

The Rev. W. C. McCracken of Ironwood, Mich., has accepted a call to New Albany, Ind.

The address of the Rev. H. H. Phelps is changed from Lenoir, N. C., to Bramwell, W. Va.

The address of the Rev. Robert Scott, after Easter, will be Middleville, N. Y.

The Rev. Geo. A. Symington (deacon) has received the consent of the Bishop of Colorado to officiate in Cheyenne, Wyo., where he is assisting the Rev. Geo. C. Rafter.

The Rev. Aubrey F. Todrig has assumed charge of St. Paul's Church, Carlinville, Ill. (Diocese of Springfield).

The Rev. E. A. Vesey has resigned his charge at La Junta, Colo., and has been compelled, on account of his health, to seek a lower altitude. Address: Bracebridge, Ontario, Canada.

The Rev. Henry B. Washburn of Worcester, Mass., has been called to the chair of Ecclesiastical History in the Philadelphia Divinity School.

The Rev. Percival M. Wood, rector of St. Paul's Church, Denver, has been called to Delta, Colo. (Diocese of Salt Lake), where he will assume charge May 1st.

The address of the Rev. Thomas Worrell is changed from East Hampton, L. I., to Christ Church, Rye, N. Y.

ORDINATIONS.

Deacons.

Porto Rico.—In Holy Trinity Church, Ponce, by Bishop Van Buren, on the Feast of the Purification, Leonard Read was admitted to the diaconate. He will eventually take charge of work at Vieques, when the Rev. Mr. Bean, the present missionary, will be retired.

Priests.

Indianapolis.—By the Bishop of the Diocese: Sunday, March 12th, in St. Stephen's Church, Terre Haute, the Rev. Floyd Keeler, M.A. Sunday, March 19th, in the Pro-Cathedral, Indianapolis, the Rev. George G. Burbanck, M.S.

Milwaukee.—At All Saints' Cathedral, Milwaukee, by the Bishop of Milwaukee, on the Second Sunday in Lent, March 19, 1905, the Rev. Edgar Nathan Cowan was made a priest. The presentation was made by the Rev. Canon Wright, and the sermon preached by the Rev. Geo. W. Bowne of the Cathedral. The Rev. Mr. Cowan continues his duties as a curate in St. Mark's Church, Philadelphia.

Tennessee.—At the Church of the Holy Trinity, Nashville, on March 18th, the Bishop of the Diocese advanced to the priesthood the Rev. William Belcher Allen, M.A. The candidate was presented by the Rev. E. A. Bazett-Jones. The following clergy assisted in the laying on of hands: the Rev. Messrs. Bazett-Jones, Logan, Ware, Rodriguez, Davis, and Archdeacon Batty. The sermon was preached by the Bishop.

BORN.

Ross.—Born to Patrick William Torriano and Elizabeth Isabel Gunn Ross of 418 West 118th St., New York City, a daughter, Edith Etheldreda, at 6:45 A. M., March 13, 1905.

DIED.

Borland.—Entered into rest, in Quebec, Canada, on March 11, 1905, Mary Cuttle, in the 85th year of her age, widow of the late Robert Borland, mother of Sister Margaret, Deaconess, St. Peter's Church, Chicago, and of Mrs. Albert G. Thompson, Rogers Park, Chicago.

"Rest eternal grant her, O Lord, and let light perpetual shine upon her."

Evans.—Entered into rest at Fayetteville, N. Y., on March 1st, at the home of Mrs. Anna Hubbard, Elizabeth R. Evans, daughter of Hester and Thomas Evans of Galveston, Texas. Services were held at Trinity Church. Interment at Fayetteville, N. Y.

Karcher.—Entered into rest, Sunday, February 12, 1905, at St. James' rectory, Lower Providence, Pa., Lucy Stratton, beloved wife of the Rev. Marcellus Karcher, rector of St. James' Church, Perkiomen. Burial office in St. Luke's Church, Blossburg, Pa., Thursday, February 16, 1905, Rev. William Heaks, rector of St. Paul's Church, Wellsboro, Pa., officiating. Interment in Odd Fellows' Cemetery, Blossburg, Pa.

McElhiney.—Entered into rest after a brief illness, at his home in Baltimore, on Sunday, March 12, 1905, William J. McElhiney, aged 65 years.

A life-long and devoted son of the Church, he has fought a good fight, kept the faith, and finished his course, and henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day.

Ray.—Entered into life eternal, March 2nd, 1905, at Clifton Heights, Pa., Mary Caroline Jauncey, widow of James E. Ray, in the 79th year of her age; daughter of Eliza Smith Ogden and Dr. Joseph Jauncey of New York City. Interment at Greenwood, New York.

"Peace, perfect peace."

WANTED.

Positions Offered.

WANTED—(In June) Rector of Eastern parish, $1,000 and Rectory. Musical. Give Churchmanship and references. Address Parish, Living Church, Milwaukee.

Positions Wanted.

ORGANIST AND CHOIRMASTER (Churchman), English Cathedral trained, desires position May 1st or after. Boy specialist, recitalist, hard worker. Good organ and teaching ground necessary. Fifteen years' experience. Testimonials and references from Bishops and clergy. Address Boy Voice, Living Church, Milwaukee.

BY young woman, experienced teacher of the deaf, position as teacher to deaf child during summer months. Address, "Teacher," care Living Church, Milwaukee.

LADY ORGANIST AND CHOIR DIRECTOR desires change. Thoroughly experienced. Successful boy-voice trainer. Episcopal reference. Credentials. Address: "Musician," care The Living Church, Milwaukee.

A CHURCHWOMAN of mature years wishes a situation as matron in an institution or housekeeper in a private family, or as companion to elderly lady. Best of references. Address, J. E., Living Church Office, Milwaukee, Wis.

MISCELLANEOUS.

BOY'S GUARDIAN—A Rector of a Canadian church is willing to act as guardian for one or two boys under 14, for a consideration. Apply to Guardian, The Living Church, Milwaukee.

CLERICAL AGENCY.

136 Fifth Ave., New York.

WANTED—A PRIEST for Texas parish, unmarried or widower, $700 and room in rectory. Also a Layman preparing for Orders for New York City parish, salary $400. Must give several hours daily and Sunday services. Apply to Rev. W. S. Rafter, Secretary, The John E. Webster Co., 136 Fifth Ave., New York. Phone, 530 Gramercy.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

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EUROPE.—First-class tour only $175. Choice of 14 tours. Duration, 38 to 85 days. Cost, $155 to $430. Small parties. Apply at once. Rev. L. D. Temple, Watertown, X. Mass.

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A PLAINLY but comfortably furnished flat in Chicago, all modern improvements, in the best locality in the city. Three lavatories. Elevator. Rental low to suitable parties. Address Apartment, care of The Living Church, Milwaukee.

FOR SALE.

ORGAN—A fine parlor organ (Kimball). Good bargain. Miss I. Hayden, 124 27th St., Milwaukee, Wis.

VESTMENTS—Beautiful Easter gift, church or priest. New gold brocade festival (any) chasuble, stole, maniple, veil, burse, frontal; glorious Bruges needlework; approval; bargain. Address: Gothic, Living Church, Milwaukee.

PARISH AND CHURCH.

100 QUESTIONS AND ANSEWRS on Church Organization and Government," for a short course in Sunday Schools or a tract, by the Rev. Henry Martin Saville, A.B. (Harv.). Address: 31 Glenarm St., Dorchester, Mass. Ten cents single copy; $1.00 per dozen. pp. 33.

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GIFT OF A CHASUBLE.

A GOOD CHASUBLE (red) will be given to the first church or mission writing for the same. Chasuble has been worn; is made of cloth, silk lined; is in good condition, but was put aside because of the introduction of more elaborate vestments. Rev. Brian C. Roberts, St. Ann's Church, Dorchester, Mass.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of this Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

Rev. Alfred J. P. McClure,
Assistant Treasurer.

The General Clergy Relief Fund, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

APPEALS.

AN APPEAL FOR WORK AMONG COLORED PEOPLE IN THE CITY OF BIRMINGHAM, ALA.

Anniston, Ala., Feb. 23, 1905.

About 2 o'clock on the morning of the 15th of this month, February, Saint Mark's Industrial School for Colored Girls, in Birmingham, Alabama, was damaged by fire, involving a net loss on building and equipment of at least $6,600. Owing to the extraordinary and exceptionally cold weather, the fire plugs were frozen, thus delaying the Fire Department and resulting in the above disastrous loss.

Fortunately no lives were lost, the boarders, teachers, and family of the Principal, the Rev. C. W. Brooks, escaping out onto the snow and ice covered streets in their night garments or hastily wrapped in whatever first came to hand, several without shoes. The teachers saved a few garments. The girls lost all their clothing. The Principal, his wife, and children lost all of their personal furniture and clothing. No insurance on any of these articles. His books were saved, but in a damaged condition.

The loss comes as a calamity. Unless financial help is immediately given, the back-set in this hopeful work will be far-reaching if not permanent. Owing to the high rates in Birmingham, the ever pressing demand for money with which to pay salaries and meet expansion needs, the location of the School in the heart of the city and within one block of a central station of the Fire Department, on a corner in a large open lot, furnace-heated, no kerosene lamps, no flues, the property was not fully protected by insurance. It is now seen that this was taking too great chances on exceptional, almost arctic, weather, and the risk will at all costs not be repeated.

The citizens of Birmingham, and especially the colored people, have been very kind in extending temporary relief. The sorrow of these people in contemplating the blackened ruins was, I am advised, very touching. Teachers and pupils seemed not to think of their personal losses in the other deeper sorrow. The School has reopened in temporary quarters in the basement and vestry room of the church.

I have requested the Rev. J. A. Van Hoose, who founded this work, and who has represented my predecessors and myself in its general oversight and care, to have the roof replaced immediately so as to save the property not destroyed by the fire. We are in urgent need of money to pay for this work and to replace burnt equipment.

The teachers have each authorized Mr. Brooks to deduct $5.00 per month from their salaries and donate same to the Building Fund. The girls will contribute by sewing, scrubbing and cleaning walls. The larger boys by cleaning brick, removing debris, and scrubbing.

Help is asked for this work. Kindly send checks to me at Anniston, or to Rev. J. A. Van Hoose at Birmingham, who will acknowledge and receipt for same.

C. M. Beckwith,
Bishop of Alabama.

The Church at Work

CHURCH CONGRESS.

At a meeting of the General Committee of Arrangements for the Church Congress, held at the Diocesan House last week, announcement was made of the provisional programme for the Congress. Bishop Burgess was unable to be present, and the Rev. Dr. C. J. F. Wrigley presided in his stead. Reports from all the sub-committees showed satisfactory progress in the plans, and indications were that attendance would be very large. Topics, writers, and speakers announced in the provisional programme are in part as follows: Tuesday evening, May 9, "The Future of the Negro in America," by Bishops Lines and Strange, and the Rev. Messrs. Tunnell, Murphy, and Conrad. Wednesday morning, May 10, "The Institutional Church," by Rev. Messrs. Niver and Steele, the Rev. Dr. Manning, and Judge Stiness. Wednesday evening, "The Bible as History," by Bishop Randolph, the Rev. Drs. Peters and Nash, and Rev. Messrs. Bishop and Ballantine. Thursday morning, May 11, "The Nature and Content of Holy Orders in this Church," by the Rev. Drs. Van Allen and Grammer, the Rev. Mr. Stein, and Mr. F. C. Morehouse. Thursday evening, "The Church and Public Brigandage," by Bishop Mackay-Smith, the Rev. Dr. Luther, Dr. Gould, and Mr. A. J. Peters. Friday morning, May 12, "The Outcome of the Theological Movements of the Nineteenth Century," by the Rev. Drs. Brown, Newton, and Roper, and Mr. Louis Howland. Friday afternoon, "The Essentials of the Life of the Spirit," by the Rev. Dr. R. C. Smith and Mr. R. H. Gardiner. The opening session of the Congress will be held in Holy Trinity Church on Tuesday morning. The sermon will be preached by Bishop Brewster of Connecticut.

LAYMEN'S FORWARD MOVEMENT IN THE MIDDLE WEST.

The arrangements for the Conference of the Laymen's Forward Movement, to be held in Milwaukee May 2nd and 3d, are well under way. A local committee, appointed by the Bishop, has taken the matter up with vigor, and the subjects and speakers are now being arranged. The members of the local committee include the following gentlemen from the several parishes within the city: Messrs. W. J. Turner, H. J. W. Meyer, E. L. Mundin, O. C. Fuller, E. H. Hooker, J. H. Radtke, Herbert N. Laflin, Abbot Thorndike, F. W. Sivyer, Hon. L. W. Halsey, Charles E. Sammond, and Frederic C. Morehouse. This committee has been subdivided into sub-committees on programme, hospitality, finance, etc. It is hoped that on the Sunday prior to the Conference the various Bishops

from the Dioceses within the Missionary Department, of whom there are fourteen in all, will be in the city and will preach in all the city churches and possibly in some of the towns near by. The opening service of the gathering will be on Tuesday night, May 2nd, at St. James' Church, when the Rev. Dr. R. W. Clark of Detroit, the Department Secretary, and Mr. John W. Wood, Corresponding Secretary of the Board of Missions, will be the speakers. Wednesday will be given to all-day sessions, beginning with a plain celebration of the Holy Communion at the Cathedral and followed by conferences in St. Paul's chapel. The president of the executive committee, Mr. Clarence A. Lightner of Detroit, will preside at the morning conference, and the movement will be explained by Mr. James L. Houghteling, under whose wise advice and suggestions the movement took its present form. Mr. Wood will preside in the afternoon, and will also open the question box and reply to the queries that may be placed therein. It is hoped that speakers from all parts of the Department, comprising the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, will be in attendance ready to discuss the topics to be announced, and that other Churchmen, from without as well as from within the city, will evince their interest in these discussions.

STRENUOUS MISSIONARY EXPERIENCES IN CUBA.

Bishop Knight, taking with him, as interpreter and companion, one of the clergy of the District, has just returned from a trip to the eastern end of the island. He visited Santiago de Cuba, Guantanamo, and La Gloria. The work is just beginning in Santiago, under the Rev. J. C. Mancebo, a Cuban deacon. There is of course no church building, and so it is necessary for the missionary to use one of the rooms in his house as a chapel and room for a school. As Santiago is the native place of Mr. Mancebo, where he is so well and favorably known, he will doubtless do a good work here. He is just the man for the place. His work will be among the colored people, of whom there are a great many in Santiago. Indeed the population consists chiefly of them, the proportion being about two colored to one white.

Guantanamo is a small place a few miles from Caimanera, the Government coaling station. There are many Americans here who are for the most part Church people. There is a most excellent school, which, for five years, has been the interest and care of Mrs. Brooks. It is conducted in three departments, the orphanage, the day-school, and the kindergarten. There are three teachers and a young Cuban assistant, with 96 pupils. The discipline and order in the school are quite perfect. During the last five years Mrs. Brooks has been conducting this work, largely at her own expense. The total cost of maintenance has been not far from $5,000 per annum, of which $840 was the contribution of friends, $480 is the appropriation of the Cuban Government, and $1,800 is received from tuition. It is now imperative that the Church shall take charge of this work, as it has become too great a burden for Mrs. Brooks. The Methodists are extremely anxious to get hold of it, but the Church cannot afford to let it go. These schools are the strongholds of our work and they ought to be maintained at whatever cost; but it is more than likely that in the near future this work will become nearly or quite self-supporting.

On Tuesday night there was held in Guantanamo the first service ever held there, with the one exception of a wedding. The service was held in the parlors of Mrs. Brooks, and about 22 persons were present. Great interest was shown, and it is expected that at an early date a church will be built and a missionary appointed. This mission will be nearly or quite self-supporting from the first.

Returning by boat and rail via Santiago and Camaguay to Nuevitas, the remainder of the trip to La Gloria was made by the little sailboat (25 ft. long) that carries the mail. It was an all-night's sail with no chance of lying down, far less of sleeping, owing to the overloaded condition of the boat. The port of La Gloria is Diarro, and it is about four miles distant from the settlement. As there was no one to meet them at the landing, the Bishop and his friend started to walk to La Gloria, but they were soon met by Judge Margary with two horses, by means of which they easily made the rest of the trip.

On Sunday, March 5th, two services were held in the quaint little palm-shack chapel among the groves of palms, oranges, limes, lemons, and pineapples. We do not own this chapel, but pay rent to the amount of 75 cents a month for its use. Mr. Egmont Mollenhauer has given a lot 25x100 ft. in the present heart of the town, on which a suitable church will be erected as soon as possible. We have another lot of 1 1-10 acres, not as well situated as a site for a church in the present condition of the town, but which, later, as the town grows, will be more so. At the morning service, which was a celebration, about 75 people were present, and 18 received. At night the congregation was double that of the morning, and more than filled the chapel and the porch. In the afternoon two baptismal services were held, one in English and one in Spanish, at which three children were baptized.

The return trip to Senado was made, and in order to save time, a Cuban guide with three horses was obtained, with a lantern, and the party started in for an all night's ride through the jungle and marsh. The trail was so narrow that they had to ride single file, and the branches so low that they had great difficulty in keeping on their horses. Crossing the River Maximo, the horses of both the Bishop and his priest fell backwards climbing the bank, nearly crushing both men; but, as the chaplain wrote in his diary, "By the help of God we were saved this disaster." After losing their light at 2 o'clock in the morning, and being obliged to camp in the jungle till dawn, and after riding later on top of a car loaded with sugarcane, taking their only breakfast on the juice of the cane, they arrived at last at Camaguay, where they took the regular train for Habana, after a twelve days' trip.

MOVEMENT FOR MORAL INSTRUCTION IN PUBLIC SCHOOLS IN THE CITY OF WASHINGTON.

The movement in regard to religious teaching in the public schools of the District of Columbia, of which an account was given in The Living Church last week, has caused a great deal of discussion, and, as might have been expected, a good deal of opposition. An adjourned meeting of the conference called to consider the subject was held on March 15th, when the report of the committee of fifteen citizens appointed to consider the Rev. Dr. McKim's resolutions, was received, and finally adopted, after considerable debate. The report was signed by eleven members of the committee, one of the others having been absent from the city, and one, Dr. Edward Everett Hale, having resigned because of being a non-resident of the District. The remaining two, a Hebrew, and a Seventh Day Adventist, presented minority reports. The majority report expressed hearty accordance with the resolutions offered by Dr. McKim, commended the regulation long in force which provides for the opening of school sessions with the reading of the Bible and the Lord's Prayer, and recommended that the Board of Education be petitioned to provide for the systematic study of morals based upon the Ten Commandments, the use of text-books on morals as applied to conduct, and the preparation of a lectionary that would be acceptable to Protestants, Roman Catholics, and Hebrews; to be used, however, at the option of the teacher, instead of the present method. The debate that followed was participated in by ministers of all names, the opposition being chiefly from Hebrews, Seventh Day Adventists, and the head of an organization called the People's Church. Bishop Satterlee spoke in support of the report, and in the same line as Dr. McKim, who closed the debate with a forcible speech, in part, as follows:

"Many chimeras have been summoned from 'the vasty deep' of the exuberant imagination of our opponents. According to them it is 'a menace to morals' to teach our children the moral law! It is 'a menace to religious freedom' to recognize the rights of the vast majority of our citizens, while not infringing upon the conscientious belief of the minority. This movement of ours is 'another edict of Diocletian' which will result in cruel religious persecution!

"But, Mr. Chairman, in fact this movement of ours is not revolutionary, but evolutionary.

"I know it is said that moral and religious education is a function of the family, and of the Church. I grant it. But suppose the family fails. Suppose the Sunday School fails. Suppose the Church fails. The combined efforts of family and Church and school and Sunday School are needful to meet the tremendous situation with which we are confronted.

"I plead in behalf of the 7,000,000 of children who never darken the doors of a Sunday School; I plead in behalf of two-fifths of the youth of our land who receive at present no moral or religious education; I plead in behalf of the 50 per cent. of our population who, it is estimated, never read the Bible. For the value of the reading of the Bible, I plead the authority of Dr. Felix Adler, of Mr. Huxley, the famous agnostic, of a group of exceptionally intelligent rabbis in the city of Chicago, and of Cardinal Gibbons.

"I remind you, in conclusion, of the words of the great statesman of the nineteenth century: 'Questions of national education touch the moral life and death of nations.' This is an attempt to unite the efforts and energies of all the divers religious elements of the community on the broad plane of the love of God and the love of our neighbor, of a common love of God and a common love of country."

PANAMA CANAL ZONE.

The House of Bishops, at the last General Convention, placed the Canal Zone of Panama under the care and supervision of the Presiding Bishop, empowering him to appoint any Bishop of the House to act as his Commissary, and giving him instruction that he should enter into correspondence with the Bishop of Honduras, that he might, if in his wisdom it seemed good, arrange for the sending of a missionary to care for the work in that territory. The Bishop of Washington has been appointed such Commissary. Action was taken at the recent meeting of the Board of Missions setting forth the situation (it being found that it was inexpedient at the present time that the jurisdiction should be transferred to the American Church) providing for the salary and house rent of an additional missionary in the Canal Zone, a priest of the American Church, to be nominated by the Board of Missions and appointed by the Bishop of Honduras for work in the said Canal Zone under the supervision of the Bishop of Honduras. The latter Bishop made a hurried visit to this country early in March.

THE CONGREGATIONAL CHURCH TRANSFER.

An interesting conclusion of the transfer of the congregation with church building of the Unity Congregational Church of North Brookfield, Mass., is to be found in the action of the Congregational Council, which on March 10th convened at that place in order to consider the novel petition of the Unity Church to be released from its allegiance to that Council. A number of Congregational ministers gathered for the purpose, and after the presentation of the facts by the Rev. L. W. Snell of New York, a former pastor of the congregation, who said that he believed it best for the interest of all concerned that the transfer should be made, the matter was referred to a sub-committee consisting of the moderator, four other ministers, and one deacon, who unanimously reported at an evening session as follows:

They began with the statement of the regularity of the records leading to the call of the Council; they stated the local conditions in North Brookfield, which embraced the fact that the remaining Congregational church in that village would be ample for the population, and that the support of a second church of that body was "exceedingly difficult"; that efforts for the organic union of the two Congregational churches therein had been made "in excellent Christian spirit and with commendable wisdom and patience," but had proven inexpedient; they recognized the service of the Unity Congregational Church and "its leaders and many saintly souls," and continued as follows:

"5—We find that latterly this congregation has been familiarized with parts of the liturgy of the Protestant Episcopal Church; and that for years this church and congregation have contained a contingent of Episcopalians. We, therefore, find that the desire for a change in its denominational relations is no sudden impulse, nor yet the result of pressure or allurement from any officials in the Episcopal Church; but rather the deliberate choice of the Union church.

"6—In view, therefore, of all these facts, we concur in the prayerful and carefully-considered judgment of our brethren and sisters of the Union Congregational church, to the effect that the further existence of their organization as a Congregational church is uncalled for.

"7—It remains for us to advise as to the orderly manner of the dissolution of the ties which have heretofore bound this church to our denomination. We call to mind the fact that while we as Congregationalists recognize as a Christian Church any body of men and women banded together in loyalty to the word and will of Jesus, the Protestant Episcopal Church does not accord like recognition to any organized body outside the historic episcopate.

"It will, therefore, be needful, and we accordingly advise that the union church vote to disband its organization, instructing its clerk or a committee to do two things before that vote shall take final effect:

"First, to grant letters of dismission to any of its members, present or absent, who may wish to join churches which will recognize such letters; and second, to drop from the roll with explanatory note the names of others who express their purpose to enter individually, as upon a first confession of Christian faith, into relationship with any church which does not recognize Congregational letters of dismission as possessing significance.

"As but a third of the total membership of the Union church, 25 out of 80 members, 30 of whom are nonresident, have expressed their desire to become immediately members of the Episcopal Church, it will be needful that the organic life of the Union Congregational Church continue unimpaired until provision for their future church relations be made for, and accepted by, each present member.

"We further suggest that when the organic life of this Congregational church ceases, its records, because of their historic value, be offered for deposit in the denominational archives in the Congregational library at Boston.

"8—In thus regretfully contemplating the cessation of existence of a sister church with which we have held cordial fellowship after apostolic standards for these many years, we desire to express our sincere and confident hope that there will here be a spiritual continuity of associated life; a continuance of the fraternal relations which have existed between the Union Congregational church and the churches of this town and vicinity; a genuine and growing efficiency in all service of our common master; and an unbroken fellowship with all believers in the unity and triumph of the kingdom of God."

Matters referring to the transfer of property were referred to the decision of the parish meeting to be held in April.

THE BISHOP-ELECT OF HARRISBURG.

The consent of the Standing Committees has been received to the election of Dr. Darlington as Bishop of Harrisburg, and the Bishops are now casting their votes.

TRAVELS OF THE BISHOP OF DELAWARE.

Bishop Coleman and party left Cairo, Egypt, for Palestine, on February 19th, and are due in Paris April 15th.

THE HARVARD SUMMER SCHOOL OF THEOLOGY.

The Harvard faculty of Divinity has just issued its announcement for the seventh session of the Summer School of Theology, to be held in Cambridge, Mass., July 5-21, 1905. The subject is "The Bible," and there are to be 45 lectures, 15 on the Old Testament, 15 on the New, and 15 on extra-Biblical material intimately related to the Bible. The topics are The Hebrew Monarchy from 930 to 586 B. C., The Old Testament Prophetic Thought, The Poems of Deutero-Isaiah, Jewish Literature from 200 B. C. to 100 A. D., Early Rabbinic Theology, Alexandrian Theology in Relation to the Christianity of the Apostolic Age: A Study in Comparative Idealism, The Epistles of Paul to the Colossians and to the Ephesians, The Theological Method of Jesus, and The Relations of the New Testament Writings to Other Early Christian Literature. While intended primarily for the clergy, the Summer School is open to all students of the Bible and of Theology, both men and women.

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Gifts at Montevallo.

At St. Andrew's, Montevallo (Rev. T. J. Beard, D.D., in charge), there has recently been placed a new and handsome quartered oak altar, in memory of the late Rt. Rev. R. H. Wilmer, D.D., and also a beautiful brass altar cross, in memory of the Rev. J. F. Smith, for many years a missionary and pioneer Churchman in this section of Alabama. The work in both cases was done by J. & R. Lamb of New York.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

The Bishop Seeks Scattered Churchmen — Woman's Auxiliary—Gift to Armitage Orphanage—Notes.

The Bishop has addressed a letter, under date of Ash Wednesday, "To the 'Churchmen and Churchwomen of the Protestant Episcopal Church scattered abroad," in which he asks that any Church people resident within the state who are not connected with any parish or mission, should fill out an annexed blank and return it to Archdeacon Emery, giving their names and addresses.

The Woman's Auxiliary of Marin County held its quarterly meeting on March 2nd, in the chapel of All Saints', Corte Madera. By special request, the Rev. Mardon D. Wilson addressed the meeting on the subject of the House of Church Women, a subject of absorbing interest in the Diocese. Mr. Wilson explained that the idea was not a new one, but a gradual development arising from the misinterpretation of the amendment of a canon which was adopted by the Convention of 1895. This amendment simply allowed women to vote at the annual parish elections. Under a misapprehension of the meaning of this amendment, many women were sent every year as delegates to the convention, the number increasing each year. Last year, the claim of women to seats in the convention was declared illegal by the learned chancellor of the Diocese. To meet this exigency, the idea of the House of Church Women was evolved in the brain of our statesman Bishop. At the close of Mr. Wilson's address, Mrs. Lawver, the diocesan secretary, told in a most interesting manner of the Triennial Convention of the Woman's Auxiliary—especially of the service in which the United Offering was made.

The trustees of the Armitage Orphanage are rejoicing over the gift of a complete outfit of new buildings, the plans for which are now in process of development. The gift is from the children of the late Charles F. Crocker and is intended as a memorial to their parents. The Orphanage owns 27 acres of land, but the present buildings are insufficient for the demand. The new buildings will accommodate over two hundred boys.

Ten years ago the first Sunday in March, Mr. W. H. Holt, organist of Grace Church, San Francisco, introduced the monthly musical service with the rendering of "The Holy City." On the decennial anniversary of this occasion, Mr. Holt repeated the original programme, one member of the present choir being the sole survivor of the original choir. At this parish, branches of the Woman's Auxiliary and of the Brotherhood of St. Andrew have been established.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Mission at Oswego—Rectory for Greene.

The Rev. F. E. J. Lloyd, D.D., Director-General of the Society of St. Philip the Apostle, will hold a mission in Christ Church, Oswego (the Rev. Lewis G. Morris, rector), beginning May 2nd and ending May 10th.

A new rectory, costing about $5,000, and given almost entirely by Mrs. J. H. Sherwood and her daughter, Mrs. J. J. Blodgett of New York, formerly members of the parish, has just been completed for Zion Church, Greene (the Rev. Percy Trafford Olton, rector). The rector and his family moved into the new house the first week in March.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

New Church for Frackville—Lent at Pottsville.

At Frackville a plot of ground has been purchased by Christ Church parish (Rev. J. W. Miller, rector), upon which a church will shortly be erected at a cost of about $8,000.

A twenty-minute service with an address will be held at Trinity Church, Pottsville, every Friday during Lent and on Monday, Tuesday, Wednesday, and Thursday in Holy Week, from 12:10 to 12:30 P. M. The Brotherhood of St. Andrew has arranged for these services.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Lantern Lectures—Quiet Day—Noonday Services—City Notes.

THE COURSE of popular lantern lectures on Church History now being delivered by the Rev. Charles Scadding, rector of Emmanuel Church, La Grange, in several churches of the Diocese during Lent, consists of five lectures, as follows: (1) From Roman Conquest to the Mission of St. Augustine, B. C. 55 to A. D. 597; (2) The Conversion of England to the Norman Conquest, A. D. 597 to A. D. 1090; (3) Papal Aggression and the Reformation, A. D. 1090 to A. D. 1558; (4) The Reformation to the Landing of the Prince of Orange, A. D. 1553 to A. D. 1688; and (5) The Church in Modern Days, A. D. 1700 to A. D. 1900. Mr. Scadding is being listened to by large congregations, and the lectures are worthy of the largest possible attendance. They are brief, simple, and to the point, and beautifully illustrated by splendid slides. Something over two hundred pictures of historical interest are shown in the course of these lectures.

A QUIET DAY for women was conducted at the Church of the Ascension, Chicago (Rev. E. A. Larrabee, rector), on Friday, March 17th, by the Rev. J. O. S. Huntington, O.H.C. A large number from all parts of the city were in attendance.

THE SHORT noon-day services for business men, which for lack of a conveniently located church, are held in Washington Hall, 70 Adams St., are being largely attended. For many business people this is practically the only work-day service which they can attend, and the committee in charge has secured the best preachers for these occasions. The expense of these services is met by free-will offerings.

PROGRESS is being made in the McLaren Memorial Fund for the Western Theological Seminary. A second meeting of prominent laymen, called by Bishop Anderson on Friday, March 17th, resulted in some generous subscriptions.

AT THE "Round Table" on Monday, March 13th, Bishop Coadjutor Osborne of Springfield laid before the clergy the needs and opportunities at the University of Illinois at Champaign. Bishop Osborne is anxious to raise funds for carrying out the important work which he sees can be done among the large body of students of both sexes in this university.

THE NEW ORGAN at the Church of the Redeemer, Chicago, is in place and was used for the first time on Sunday, March 19th. An organ recital will be given in the near future when the qualities of the new instrument will be fully tested.

IT IS ANNOUNCED that a clergy house will be built for All Saints' Church, Ravenswood, Chicago. The parish owns a large lot on part of which the church and parish house now stand. The new building will be substantially built and is designed to harmonize with a new church, which it is hoped can be erected before many years. The rector, the Rev. Chas. E. Bowles, has been in charge for seven years and the work has grown to a point where two priests are necessary. The clergy house will undoubtedly open the way for a curate.

THE REV. OCTAVIUS PARKER, Archdeacon of Sacramento, and Mrs. Andrews of the Mission Staff in Japan, addressed a meeting of the Junior Auxiliary on the work in their respective fields, on Friday, March 17th.

THE REV. CHARLES H. BIXBY, rector emeritus of St. Paul's Church, Kenwood, and his daughter, will soon leave for a trip to the Mediterranean and the East.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Church Opened at Arvada—Denver—Priest Perverts to Rome.

ST. MATTHEW'S CHURCH, Arvada (the beautiful and rapidly growing suburb of Denver) was dedicated on Sunday, March 12th, by Bishop Olmsted. The mission was

ST. MATTHEW'S CHURCH, ARVADA, COLO.

organized by Archdeacon Bywater on St. Matthew's day, 1902, and now there stands a beautiful church, seating 135 people besides the choir. The first service was the Confirmation of four persons, each one the head of a family.

THE MISSIONS held at St. Paul's, St. Stephen's, the Cathedral, and St. Mark's, Denver, have been very effectual. As a result there are larger congregations in all the city churches, with more frequent services. The Lenten noon-day services held under the auspices of the Brotherhood of St. Andrew have as large or larger attendance than that of last year.

THE REV. FREDERICK WILLIAM ROBERTS has resigned his rectorship of St. Thomas', Alamosa, and is said to have joined the Church of Rome. He is at present occupied as a stenographer in Denver. Mr. Roberts is officially connected with the Diocese of New York.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Lenten Services — Two Deaths — Norwalk — Southington—Winsted.

AT GRACE CHURCH, Windsor (the Rev. Frederick W. Harriman, D.D., rector), the sermons on Friday evenings will be by the Rev. Ernest deF. Miel, Rev. M. B. Bennett, Rev. John H. Jackson, Rev. Frederick F. Johnson, Rev. William H. Morrison, and Rev. George Hickman Buck, of Derby. At St. Mary's, South Manchester (Rev. Manning B. Bennett, rector), preachers on Wednesdays are the Rev. William J. Brewster, Rev. James Goodwin, Rev. Abram J. Holland, Rev. E. Livingston Wells, and Rev. Elmer T. Merrill, M.A. Christ Church, Ansonia (the Rev. E. B. Schmitt, rector), has as special preachers, the Rev. William Lusk, Rev. Franklin Knight, Rev. George A. Alcott, Rev. William H. Lewis, D.D., Rev. Jas. De Wolfe Perry, Jr., and Rev. Chas. Otis Scoville; on the evening of Good Friday, the Penitential office and "The Crucifixion" will be given. At St. Paul's Church, Willimantic (the Rev. Richard D. Hatch, rector), special Wednesday night sermons are by the Rev. A. P. Grint, Rev. Scott Kidder, Rev. C. S. Champlin, Rev. F. M. Burgess, Archdeacon Hardy, and Prof. Hart, D.D.

MISS HARRIET WADSWORTH PUTNAM died at her home in Brooklyn, recently, aged 95 years. Her funeral was held in Trinity Church (the Rev. Samuel F. Jarvis, rector). Miss Putnam was the oldest communicant of the parish and had been under the pastoral care of every rector from the beginning. She was the great granddaughter of General Israel Putnam.

MR. T. LEANDER JENNINGS, aged 80, died very suddenly not many days ago, at the home of his daughter, Mrs. John Ravenscroft, in the west part of the town of Litchfield. Mr. Jennings was a devoted Churchman, and rendered, for many years, excellent service as lay reader. This was chiefly in Trinity Church, Milton, his home for the larger part of his life. In early days a teacher, he was deeply interested in the cause of education; and long a member of the Board of public schools.

"THE HAND of God in Norwalk history," was the subject on February 26th (Sexagesima Sunday) of the Rev. Charles M. Selleck's sermons, at Lewisboro (Salem), N. Y., and East Norwalk, the day having been the 265th anniversary of the purchase, from the aborigines, of Norwalk, and both places named having been portions of the territory at that time acquired by the English. After the addresses the national anthem was sung and thanksgiving and intercession for the nation offered.

ST. PAUL'S, Southington (the Rev. E. G. Reynolds, rector), has recently purchased, to be used as a rectory, the handsome home on Academy Hill, known as the "Fisk" property. Conveniently located and well planned, the house is admirably adapted for rectory purposes. When the Rev. and Mrs. Reynolds move in on April 1st, the parish will own the property free of debt. This is a valuable addition to the property already held by St. Paul's parish and the members are to be congratulated upon it.

THE VESTRYMEN of St. James', Winsted, gave a supper March 2nd, in the parish room, to which 74 men sat down. The rector, as toastmaster, introduced the senior warden, Mr. Harvey L. Roberts, who gave an interesting sketch of the parish from its start. In referring to the rectorship of the late Rev. Dr. Frederick S. Jewell, he quoted the Winsted poet, Mrs. Rose Terry Cook, who, at that time, spoke of the little Episcopal church which made up for lack of size by its stature, but who like many another who "came to scoff, remained to pray," and died a communicant of the American Church. Other addresses were made by the Rev. Frederick W. Harriman, D.D., Hon. Frederick F. Fuessewich, Mr. Edward M. Platt, and Col. Samuel B. Harne. The guests, almost to a man, belong to the parish and represent about one-half the men to which the Church here ministers.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Consecration Service for New Albany.

ST. PAUL'S CHURCH, New Albany, will be consecrated on Thursday, April 27th, when the consecration sermon will be preached by the Rev. Roger H. Peters of Kalamazoo, Mich., a former rector. At night Bishop Francis will administer Confirmation, and the sermon will be preached by the Bishop of Kentucky.

The present church building was erected twelve years ago, and is a handsome edifice of stone. The remainder of the debt has recently been liquidated by a legacy of over $2,000 left the church by the late Hiram O. Cannon, a former parishioner, who died in Louisville nearly two years ago. There was some litigation over the will of Mr. Cannon, but this has been settled, and the church received the bequest about eight months ago. The delay in the office of consecration since that time has been owing to the vacancy in the rectorship prior to the coming of the present rector-elect, the Rev. Wm. C. McCracken.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Rector-elect at Wichita.

THE RECTORSHIP of St. John's Church, Wichita, is accepted by the Rev. Percy T.

Fenn, D.D., now rector of St. James' Church, Texarkana, Texas. Dr. Fenn has been engaged in his present cure for the past seven years, and has been very successful therein. Prior to his present work, he was successively missionary in Dutchess County, N. Y.; rector of St. Andrew's, Brewster, N. Y.; of St. John's, Boonton, N. J.; and of St. John's, Essex, Conn.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Quiet Day in Louisville.

The Rev. L. E. Johnston, rector of Grace Church, Louisville, has for several years kept a Quiet Day just before Lent for the women of his parish, more especially the members of the Woman's Auxiliary. The members of other chapters in the city have always been invited to attend. This year the Quiet Day was observed on Thursday, March 2nd, beginning with a celebration of the Holy Communion at 7:30 A. M. Morning Prayer was offered at 9:30, and was followed by the introductory meditation on the Theological Virtues, *viz.*, Faith, Hope, Charity. Five meditations were given, the last one being followed by Evening Prayer, said at 3 o'clock. Luncheon was served at noon, partaken of by more than seventy women, the rule of silence being observed. The Churchwomen of Louisville appreciate very highly these efforts in their behalf, and went to their homes helped and grateful.

During Lent, Gaul's "Passion Music" is being given by the regular choir. This work is divided into six parts, and on each of the Sundays in Lent, at Evensong, one of these parts is sung in its appointed order. On the evening of Maundy Thursday this devotional story of the Passion will be rendered in its entirety by the combined choirs.

The music of Christ Church Cathedral has deservedly taken a high place and under the efficient leadership of Mr. Simon, the choirmaster, this choir ranks easily with the best of the many fine choirs in our large cities. One of their very best services was rendered Quinquagesima Sunday when, at Evensong the combined choirs sang Gounod's "Gallia" as an offertory.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Double Bereavement of a Priest—New Orleans Notes.

Death has within a week, deprived the Rev. Byron Holley of Grace Church, New Orleans, of a beloved wife and daughter; first the daughter, who was buried from Newcomb (the College) chapel on Ash Wednesday, then Mrs. Holley, who was buried from Grace Church on March 13th. Both funerals were attended by a host of sympathetic friends.

The speakers at Lenten services for the week ending March 25th were: at Christ Church Cathedral, Prof. Richard Green Moulton, A.M., Ph.D., of the University of Chicago, on "The Literary Study of the Bible as distinct from Theology and Criticism"; at Mount Olivet Church, the Rev. E. W. Hunter; and at Grace Church the Rev. Messrs. J. B. Whaling, L. W. Lott, Beverley Warner, D.D., Bishop Sessums, W. S. Slack, and F. P. Johnson.

The Rev. J. B. Whaling, the new rector of the Church of the Annunciation, has entered upon his duties and much interest has been aroused among the parishioners. St. George's and Trinity are without rectors, but both are being acceptably served, the former by the Rev. John Gray and the latter by the Rev. J. O. Miller.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

Methodist Minister Conforms.

The Rev. William C. Hicks, a Methodist minister at Sault Ste. Marie, has withdrawn from that body and applied for orders in the Church. He has been accepted as a candidate for orders by the Bishop and Standing Committee, and will assist the Rev. A. H. Lord, rector of St. James' Church, Sault Ste. Marie, during the Lenten season.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Lenten Services—Problem at Church of Good Shepherd—Notes.

Lenten services at Christ Church, Andover, include a course of Thursday evening addresses by visiting clergy from within the Diocese, and of Sunday evening addresses by laymen, the latter on the general topic "What is Right? or, God's Connection with the Work of the World."

An important meeting is soon to be held in Boston, which will decide the fate of the Church of the Good Shepherd (the Rev. George J. Prescott, rector), which has been ministering to a boarding-house section of Boston since 1868, although in its early days the character of the neighborhood was not quite what it has become to-day. At the meeting referred to, the "Trustees of the Chapel of the Good Shepherd," by which name the body is formally known, will consider whether or not to accept the proposition recently made by the Church of the Messiah (the Rev. John McGaw Foster, rector), which is located at the westerly side of the city and a full mile distant from the first-named edifice. For some time past, the congregations at the Church of the Good Shepherd have been very small, and the support of the parish has devolved upon a few constant, staunch communicants. The trustees hold the title to what is known as Huntington House, which adjoins the church on one side (named after the late Bishop Huntington, who was rector of Emmanuel Church, of which this was a mission when first established), as well as three houses on an adjoining street on which there is some indebtedness. Under a peculiarly worded clause, the trustees are privileged to "erect, hold, and maintain lodging houses," and also "to erect, hold and establish churches and chapels"—note that it cannot "maintain" them. This has a special bearing on the consummation of the proposed arrangement, for while none of the money accruing from the sale of the church property could be used for the running expenses of the Messiah, it could be used toward wiping out the mortgage on the edifice. This would be of special advantage to the Messiah, as the parishioners have been struggling along under a burden for some time. It is generally believed that the trustees of the Church of the Good Shepherd will vote to accept the Messiah's proposition. If this will be the ultimate outcome, it has been arranged that the Rev. Mr. Prescott will be associate rector of the combined parish, which probably will change its name so as to incorporate both of the present appellations.

The Rev. Dr. Mann of Orange, N. J., who has received a call to Trinity Church, Boston, is coming to the city on the 25th inst, and is to preach in Trinity the following morning. It is expected that he will make known his decision within a few days after his return to Orange.

The Rev. Charles W. Duffield, rector of St. Luke's, Allston, has the sympathy of his parishioners and friends in the loss of his wife, Mrs. Helen M. Cole Duffield, who died on the 13th inst. Mrs. Duffield before her marriage less than two years ago, was prominent as a public reader, her specialty being Bible interpretations, in which line she was in great demand among clubs and societies. As Miss Helen M. Cole she acquired a wide reputation in many of the large cities of the country for her admirable, intelligent reading of the Scriptures. The funeral took place on the 18th from Trinity Church, Boston, in which edifice she was married to Mr. Duffield.

The vacant place on the Standing Committee of the Diocese has been filled by the choice of the Rev. William Greenough Thayer, headmaster of St. Mark's School at Southborough.

The Lenten services at the noon hour each week day at St. Paul's, Boston, are attracting some of the largest congregations that ever have attended the series. For the two days that Bishop Lawrence has preached, the edifice has been packed to the doors, many people having to stand throughout the service, which lasts one-half hour. The Bishop's topic on the 15th was a particularly timely one. It was "The Problem of the City."

Owing to the non-arrival of Dr. J. E. Sandys of the University of Cambridge, England, the first two lectures in his course on "The Study of Latin During the Revival of Learning in Italy," to be given at Harvard University, have had to be postponed. The steamer on which Dr. Sandys was sailing to this country had to put back into Queenstown for repairs. These first two lectures, therefore, instead of taking place on March 20th and 22nd, will be on March 22nd and 24th.

Bishop Weller of Fond du Lac will officiate at the consecration of the new side altar at the Church of St. John the Evangelist on the feast of the Annunciation. The C. B. S. held a well attended service and meeting at this church on the evening of Tuesday, the 14th inst.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Holy Week Services.

Arrangements have been made for noonday services during Holy Week under the auspices of the Brotherhood of St. Andrew and to be conducted by the various city clergy. Severance's Hall on Milwaukee street will be engaged for the purpose, and the services will be open to women as well as to men. Beginning at 12:30, they will occupy a half hour.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Diocesan Notes.

A "Quiet Day" for the members of the Woman's Auxiliary was conducted this week at St. Paul's Church, Minneapolis, by the Rev. I. P. Johnson of Gethsemane Church.

A picture of the late Prof. Camp, acting warden of Seabury Hall, presented by the students, was unveiled recently by the Bishop of the Diocese. It hangs in the refectory of the school, the walls of which are adorned with many of Seabury's friends now no longer on earth, including Bishops Whipple and Gilbert, Dr. Chase, Dr. Bill, and others.

St. Peter's Church, St. Paul (Rev. C. Herbert Shutt, rector), is planning for the enlargement of its church; the improvements when carried out will double the seating capacity, and will cost about $3,000. This parish has made rapid strides during the present administration and bids in the near future to be the fourth, if not the third, strongest parish in the city.

Holy Trinity Church, Minneapolis, has just made a change in its choirmaster and organist, and has procured the services of Mr. Douglas Proctor, for many years a choirmaster and organist in England.

An item recently appeared under this head mentioning the fact that the attendance at Gethsemane Church Sunday School had recently attained its high-water mark,

viz., 333. Last Sunday the attendance was 420.

The will of the late Mr. Reuben Warner, senior warden of Christ Church, St. Paul, provides bequests for Church institutions, amongst them are gifts to Shattuck School and Seabury Divinity School.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Lenten Services in St. Louis.

The Lenten mid-day meetings in the Garrick Theatre have been wonderfully well attended by all classes. From four to six hundred people are present daily. The Bishop of Quincy conducted the opening days, followed by the Rev. Frank Du Moulin of Chicago, who also held the Quiet Day at the Cathedral. Mr. Du Moulin was followed by the Rev. Frank H. Nelson of Cincinnati. This week the Bishop Coadjutor of Springfield and the Rev. Dr. Winchester of St. Louis are the speakers. The Rev. Dr. Hoster of Centralia, Ill., Rev. J. O. S. Huntington, O.H.C., the Rev. J. H. Hopkins of Chicago, and Rev. Edmund Duckworth of St. Louis are to follow in order as named, and the Bishop of Missouri is to conclude these services during Holy Week. This is the most aggressive movement the Brotherhood of St. Andrew has ever made in St. Louis, with the promise of vast good as its result.

The Lenten services in the churches are well attended. The Church Club in the last few months has taken on new life. At the meeting just before Lent in the guild rooms of St. Peter's, 150 men were present. Short addresses by laymen and expressions of sympathy with the Rev. Dr. Short in his long illness, were made. Dr. Short is sojourning in Augusta, Ga.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Parish House in Omaha.

All Saints' Church, Omaha, has received the tender of a parish house, to be erected by Mr. and Mrs. G. W. Wattles and to be known as the Wattles Memorial. It will be erected of light pressed brick, with Bedford stone trimmings, to correspond with the rectory just completed. In order to make room for the new edifice, it will be necessary to move the church building, which is a long frame structure, and the question of erecting a new church will be taken under consideration before the work of the parish building is commenced.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Diocesan Finances—Two Anniversaries — The Bishop's Lenten Lectures.

The Finance Committee, which has been meeting weekly for some months to perfect a better financial system for the Diocese, has put its plans before all the parishes. They ask for the giving up of the parish bonds which were made at the time of the formation of the Diocese, and the acceptance of an apportionment to the parishes for the needs of the Diocese, in which are included the Bishop's salary, the diocesan missions, the Convention and contingent expenses. It is believed that the parishes will generally accept the plans formulated by some of the best business men of the Diocese, and that unity and order will be brought into the whole financial administration. About $18,000 are needed for all the objects named.

The 10th anniversaries of two rectors—the Rev. D. S. Hamilton of St. Paul's, Paterson, and Rev. L. S. Stryker of St. John's, Passaic, occur this spring. In ten years Mr. Hamilton has presented exactly 600 persons for Confirmation. The Sunday School is one of the largest and best organized schools in the Church. Mr. Stryker sees this year the completion of a mission hall at Delawanna, and the very encouraging opening of services there.

Bishop Lines began on March 16th a series of Lenten lectures to be given every Thursday at St. John's Church, Jersey City. The Bishop stated in his opening remarks that his talks would partake largely of the character of missionary instruction, as he wished his hearers to realize more fully that side of the Church's work, and he felt it could not be better brought out than by an understanding of the subject in its broadest sense. He drew interesting comparisons between Christianity and the religions of India, Japan, China, and Turkey, and then taking up Christianity, he said he intended not only to set forth the work of the Church in general but to give sketches of the lives of some of the greatest missionaries. As appropriate to the eve of the day, he took up the life of St. Patrick, whose day he wished was on our calendar, and gave a very interesting history of the work this saint had accomplished. He dwelt but lightly upon the legendary contributions, as he said the deeds he performed easily outweighed all that had been attributed to him in miraculous power. "Whether or not all the idols in the island fell the day he landed is of little moment, for we know that before he left they had all fallen of a truth, under his influence and by the result of his preaching."

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Church Settlement in Danbury.

The splendid work being done at the Church Settlement House in Danbury should be known of far more than it is. Mr. C. C. Thurber, a young college-bred layman, has been in charge nearly three years. He visits every farmhouse within a radius of ten miles and leaves copies of magazines with the people who have very little to read. Social meetings are held at the House (the old village hotel, very attractively though quite simply furnished) almost every afternoon or evening for the men and women, and entertainments are given frequently in the dance hall, seating a hundred. Mr. Thurber does lay reading in the little Church of the Holy Spirit, across the road opposite the Settlement House. He has one or more boys living with him, and when no matron can be obtained, they do all the housework themselves. In the summer the dance hall is turned into a dormitory for a score of Fresh Air boys from the city. With more financial assistance the work could be much extended and improved. All the country people love their "young Elder," as they call him. Work like this is as much needed in the country as in the city.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

Trenton—Quiet Day at Plainfield—Two Deaths —Bequest for Princeton.

The lectures on the Reformation, which Prof. F. J. Kinsman of the General Theological Seminary is giving during Lent in Christ Church, Trinity, and St. Michael's, Trenton, have been attracting large and attentive congregations. The subjects treated are: The Eve of the Reformation, The German Reformation, The Swiss Reformation, the Roman Reformation, and The English Reformation. The last subject includes accounts of the Conflict with Rome, the Conflict with Geneva, and the Spirit of Anglicanism.

A Quiet Day for the clergy of the Diocese was conducted in Grace Church, Plainfield, on Tuesday, March 14th, by the Rev. Howard E. Thompson, rector of St. Peter's Church, Freehold. The theme of the day was, "Lessons from the Life of the Prophet Elijah," and the addresses treated of Elijah at the altar, Elijah in the wilderness, Elijah in the world, Elijah in the home, and Elijah translated. The Quiet Day was arranged by the members of the Plainfield Clericus, but a general invitation to the clergy was given.

The death is announced at Elizabeth, of Charles D. Barton, one of the vestrymen of Trinity Church, and a native of Hartford, Conn. Mr. Barton leaves a widow and one daughter. St. Paul's Church, Westfield, lately lost its junior warden, George H. Embree, who had long been prominent in the affairs of the parish. Mr. Embree was a member of the State Legislature, and an active Republican leader.

The will of the late J. Dundas Lippincott bequeaths to the rector and vestry of Trinity Church, Princeton, the sum of $21,000, to be invested and held in trust and the income to be used as the vestry deem advisable for the parish. It is to be called the "memorial fund of Thomas Potter family."

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Progress at Fishkill—Death of Rev. John Anketell—Lent at St. Stephen's College.

In mentioning recently the resignation of the Rev. James P. Cameron from St. Andrew's Church, Fishkill Landing, it was stated that he had been two years in that rectorship. This was incorrect, his term having extended over five and a half years, during which time one of the most beautiful of country churches was erected, a rectory built, and the property that in 1899 was valued at $2,000 is now worth $30,000.

Church work in this village goes back some 75 years in connection with the parish at Matteawan and as an offshoot of Trinity

ST. ANDREW'S CHURCH, FISHKILL LANDING, N. Y.

Church, Fishkill Village. The present parish, St. Andrew's, is of recent formation, having received its charter in 1899, and Mr. Cameron was the first rector.

The death of the Rev. John Anketell occurred on March 9th at his home in West Burlington. Mr. Anketell was best known as a hymnologist and Church musician and had composed a number of carols and hymns. He was born seventy years ago, and after graduating at Yale, studied theology in Germany, after which, in 1859, he was ordained deacon and in 1860 priest, both by the late Bishop Williams of Connecticut. He served for a time as rector of St. John's American Church at Dresden, Germany, and was afterward assistant at St. Thomas' Church, New York, 1875 to 1877. Subsequently he served for a time as professor of Hebrew and Greek at Seabury Divinity School, and afterward as rector of St. Andrew's, Walden, N. Y. He had for some time been retired from parochial work prior to his death.

The special Lent preachers at St. Stephen's College, Annandale, will be, this year, Bishop R. H. Nelson, Archdeacon Ashton, Rev. S. C. Hughson, Bishop Courtney, and the Rev. Dr. Van de Water.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Lent in Cleveland—Resignation of Mr. Leffingwell.

Wednesday evening services during Lent for all Churchmen are held at St. Paul's Church, Cleveland, the successive preachers, beginning March 15th, being the Rev. Dr. Maxon of Detroit, Rev. Dr. Arundel of Pittsburgh, Rev. George C. Cox of Cincinnati, Rev. A. J. Graham of Rochester, and the Bishop of Lexington. On Thursday mornings, at the Good Shepherd, there are special celebrations of the Holy Eucharist, with addresses successively by the Rev. Messrs. G. F. Patterson, W. R. Stearley, E. W. Worthington, G. H. McGrew, D.D., the Ven. Archdeacon Abbott, the Rt. Rev. W. A. Leonard, D.D., and the rector of the parish.

The resignation of the Rev. Alsop Leffingwell from Trinity Church, Toledo, brings much regret to that city. The sixth year of his rectorship closes at Easter, in which period the congregation has largely increased, and the highest records were made in Confirmations, Easter Offerings, successful noonday Lenten services, and in other respects.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Two Bequests—Noonday Services—Philadelphia Notes.

By the will of the late J. Dundas Lippincott, the Episcopal Hospital has been bequeathed the sum of $5,000. The entire estate of Maria Black, valued at $8,000, is directed to be divided into ten parts, three of which are bequeathed to the Church of the Redemption (the Rev. Thomas R. List, rector), and one-tenth to the Episcopal Hospital.

A very remarkable series of noonday addresses to business men have been preached at St. Stephen's Church (the Rev. B. E. Warner, D.D., rector) by the Bishop of Long Island. The congregations have completely filled the church, and it is estimated that the church and galleries have a seating capacity of 1,200. On Tuesday a crank for a few moments disturbed the service by entering the chancel and attracting attention, but he was quickly removed.

A slight fire, which was discovered by some boys attached to the St. Peter's Choir School, threatened for a time the venerable structure of old St. Peter's Church, on Tuesday, March 14th. Through the efforts of the boys the fire was extinguished before the city fire companies arrived.

On the Third Sunday in Lent and continuing until the following Sunday, a mission will be held at Christ Church, Germantown (the Rev. Charles Henry Arndt, rector). Archdeacon Percy C. Webber of Milwaukee will be the missioner.

St. Ambrose' mission (the Rev. George G. Matchett, deacon in charge) is doing a notable work in the midst of a manufacturing district. It is expected shortly to receive the gift of a fine pipe organ.

During the noon-day preaching of the Rev. Fr. Huntington, O.H.C., the attendance at old St. Paul's reached the highest number yet attained, 532. Two-thirds of the congregations in this church are men.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

City Notes.

The March meeting of the Clerical Union took place in St. Peter's parish house, on Monday the 13th, where after luncheon, the Rev. Philo W. Sprague of Boston made an address upon "The Broad Church Movement," the address being followed by an interesting discussion of the subject.

On the Sunday afternoons during Lent, St. Andrew's Church, Pittsburgh, is having a series of cantatas as part of the service, the address on each occasion being upon the subject of the cantata, and the offerings devoted to local charities. The cantatas included in the list are, "Penitence, Pardon, and Peace," Maunder; "The Inheritance Divine," Shelley; "The Man of Nazareth," Rogers; "Olivet to Calvary," Maunder; "The Seven Last Words of Christ," Du Bois; and "The Crucifixion," Stainer.

The diocesan Sunday School Institute held a most successful session on Monday evening, March 13th, at St. Peter's parish house, Pittsburgh. There were four papers read: "How to Prepare Ourselves Intelligently for the Lesson," by the Rev. D. L. Ferris of Calvary Church; "How to Exert a Religious Influence on Our Scholars in the Hour Assigned," by Miss Anne Phillips of St. Andrew's Church; "How to Interest Our Scholars," by Mr. Marcellin C. Adams of Ascension Church; and "How to Make Each Scholar a Personal Friend," by Mr. Thomas J. Bigham of Grace Church. A general discussion on the four topics was held, and was participated in by representatives from many schools. The attendance was large, teachers being present from all the city and suburban parishes, and the meeting a very enthusiastic one.

QUINCY.

M. E. Fawcett, Ph.D., Bishop.

Swedish Work.

The Rev. Carl A. Nybladh, Dean of the Swedish work in the Diocese, has been making a tour of the parishes, seeking funds for his work, and with some success.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Anniversary in Providence.

The 50th anniversary of the founding of the Church of the Messiah, Providence (Rev. F. I. Collins, rector), is about to be celebrated. Plans for Church services were made early in 1854, and an unoccupied Congregational chapel used for the experiment. The Rev. Dr. Goodwin had the matter in charge, but was succeeded soon after by the Rev. B. B. Babbitt. A church building was commenced in 1855, which gave way in 1889 for another and larger edifice of brick, erected as a memorial to Arthur Emory Gammell by his father, at a cost of over $80,000. Some other rectors have been the late Rev. T. H. Crocroft, the late Rev. James Mulchahey, D.D., the late Rev. F. J. Warner, and the Rev. B. W. Atwell.

SALT LAKE.

Franklin S. Spalding, Miss. Bp.

Missionary Notes.

The Bishop has just made a trip to the Uintah Indian Reservation, where there is a most interesting mission under the care of the Rev. J. M. Hersey. The Bishop also went on to Vernal, an old settled town in the eastern part of the state. These points are remote from railways, and to reach them it is necessary to make wearisome day and night journeys by stage coach. The approaching opening of the reservation to settlers, and the establishment of a United States Land Office at either Vernal or Price, as shall be decided by President Roosevelt, will be the means of bringing a large influx of settlers into that part of the country.

The serious illness of the Ven. O. E. Ostenson, for many years Archdeacon of Salt Lake, is causing much sorrow among his many friends. Archdeacon Ostenson is well known to the people of the District, especially in the mission stations of western Colorado, among whom he labored long and faithfully as general missionary. For upwards of two years past he has been residing in Durango, Colorado, in charge of St. Mark's parish at that point. His physician has now ordered him to Arizona for change and rest, and the prayers of the faithful will be offered for his speedy restoration to health.

The Ladies' Guild of St. Mark's Cathedral parish (Very Rev. James B. Eddie, Dean), has undertaken the work of furnishing one of the bachelor apartments in the new building of the Young Men's Christian Association. The building, which is a handsome five-story structure, occupies an important corner in close proximity to large business institutions, and is within easy reach of many places of worship. The Y. M. C. A. has for many years done a most valuable work in this city, where social and moral problems are perhaps more than ordinarily complex, and its uplifting influence upon young men is generally recognized by Church people no less than by Christians of all denominations. The Church is worthily represented on the board of directors. The room to be furnished by St. Mark's is one of several which will be equipped by religious organizations and private individuals. The local chapter of the B. S. A. and members of the Men's Guild will coöperate with the women in this useful work.

The children's service, immediately following the Sunday School session every Lord's Day, is now an established custom at the Cathedral. Matins is said on the first and third Sunday, Litany is recited on the second Sunday, and the Holy Eucharist is celebrated on the fourth Sunday in the month. These services are held in the crypt and are distinct from the regular morning services in the church. It may well be believed that the influence for good upon young children in the formative period of their lives, through being regularly present at actual Church services, and especially their reverent attendance when the highest Mysteries are solemnized, will be as enduring as life itself.

At a recent meeting of the Alumnae Association of the Training School for Nurses attached to St. Mark's Hospital, Mrs. Fidelia B. Hamilton, widow of the eminent physician who founded that institution, and Mrs. Abiel Leonard, widow of the beloved Bishop to whose fostering care both hospital and school owe so much, were unanimously elected honorary members of the association.

A small vested choir is about to be started at Epiphany mission, Provo, Utah, of which Mr. George Townshend, candidate for orders, is in charge, and several members of the Woman's Auxiliary in the see city are exerting themselves so that the needed vestments may be provided by Easter.

A private room which could be reserved for the exclusive use of sick clergymen or members of their families in this District has long been desired by the Rev. George C. Hunting, Superintendent of St. Mark's Hospital. The doors of the institution are always open to our priests or those dependent upon them, in time of need, but it is not always the case that a private apartment is available at short notice. It is hoped that Church people who are interested in hospital work will, by offering to provide furniture and other necessary supplies, make it possible to set apart a room for this laudable purpose at an early date.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Progress at Darlington—Mission in Charleston.

The foundations of the new church at Darlington (the Rev. A. S. Thomas, rector) will be laid next month. The vestry has decided to retain the present chapel as a Sunday School building and parish house. Rev. Mr. Thomas has begun to hold services at Mullins, a prosperous town nine miles east of Marion, where there are about twenty Church people. The services are now being held in the Presbyterian church; but the people hope soon to begin the building of a chapel. Mr. Thomas having accepted a call to Wilmington, N. C., the parish will be in charge of the Rev. T. T. Walsh till May.

On Quinquagesima Sunday, Archdeacon Webber concluded a ten days' mission at the Church of the Holy Communion, Charleston (Rev. H. J. Mikell, rector). The services were well attended throughout, the interest of the people deepening more and more to the end.

SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Progress at Springfield—Two Bequests—Notes.

Much has been done recently for the improvement of the parish of the Church of the Heavenly Rest, Springfield: a house for the sexton has been built in the rear of the church lot; the rectory has been thoroughly repaired and repainted; a new porch added to the parish house; the tinning overhauled and repaired; and the exterior of both church and parish house repainted. Inside the parish house the walls have all been burlapped, painted, and frescoed, and a complete gymnasium apparatus purchased for the use of the various clubs. New lights have been placed in both the church and gymnasium. A new cement sidewalk has been laid in front of the whole church property, and brick walks around and about the church and parish house in every necessary place.

By the will of the late Mrs. Catharine Shute, a communicant of St. Paul's Cathedral, the Church of the Nativity, Cincinnati, receives $1,000 and the Children's Hospital of the Diocese, $2,000.

A lot on the west side of John Street has been purchased at a cost of $5,500, for St. Andrew's mission for colored people, Cincinnati, on which it is purposed to erect a church and parish house at a cost of $15,000.

The sum of $1,000 has been left by the will of the late Mrs. T. G. Odivine of Cincinnati to be invested and the proceeds therefrom to be used for the purchase of Prayer Books and Hymnals for poor churches and missions within the Diocese, or for the purchase of Church tracts and literature to be distributed within the Diocese. She also leaves $500 for foreign missions and $500 for domestic missions.

Judge C. C. Shearer has given Christ Church, Xenia, a very handsome pair of brass candlesticks and an oak litany desk. The Hon. T. L. Magruder has presented to the same church an oak altar rail.

VERMONT.

A. C. A. Hall, D.D., Bishop.

The Bishop Convalescent.

Bishop Hall has been making steady progress towards recovery since his operation and all danger is now considered past. The Rev. G. B. Johnson, the Bishop's chaplain, is taking the Bishop's place as preacher at the Friday evening Lenten services at St. Paul's Church, Burlington, and is taking as his subject, "The Church."

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Sunday School Institute.

The March meeting of the diocesan Sunday School Institute took place on the evening of the 13th inst., in St. John's parish hall. There was a full attendance of teachers and officers and many of the city rectors were present. Much interest was manifested in the presentation of the special topics for the evening, which brought out many valuable suggestions. The first address was by the Rev. Clement Brown, rector of the Pro-Cathedral Church of the Ascension, on the subject, "The Crucifixion of Christ: Its Practical Bearing on Life and Conduct; especially applied to Children." This was most instructive, and was followed by a short discussion in which the Rev. Dr. Devries and others participated. The second topic, Art in the Sunday School, was ably treated in a paper by Miss Mechlin of the Church of the Epiphany.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

Diocesan Notes.

The serious illness is reported of the Rev. John Cotton Brooks, rector of Christ Church, Springfield, and president of the Standing Committee. Mr. Brooks is at present in the South. He is a brother of the late Bishop Phillips Brooks of Massachusetts.

St. James' parish, Great Barrington (Rev. H. M. Dumbell, rector), has received the tender of the free rental for five years of an excellent house, convenient to the church property, for the purpose of a parish house. The gift is made by the owner of the property, Mr. Edward F. Searles.

CANADA.

News of the Dioceses.

Diocese of Toronto.

Bishop Sweatman has been making a very strong appeal for aid both in paying the interest and also in reducing the debt, on St. Alban's Cathedral, Toronto.—Mrs. Broughall, wife of the rector of St. Stephen's Church, Toronto, has been asking that the Lenten offerings in many of the parish Bible classes in the city, may be devoted to the new Church of St. Cyprian's. The congregation has entirely outgrown the old building, which will make a good schoolhouse and parish house. The site for the new church has been bought, and part of the money needed for building has been subscribed, but about $2,000 more will be needed. —The Chancel Guild of the Church of the Redeemer has succeeded in procuring a fine brass pulpit to replace the old one. It was used for the first time February 19th.—Bishop Sweatman consecrated St. Jude's Church, Toronto, on Sexagesima Sunday. This church was opened fifteen years ago, in February 1890.—Ten new life members have been reported on the diocesan board of the W. A. since the new year.

There was a very large attendance at the funeral service of Oliver Aiken Howland, K.C.C.M.G., ex-Mayor of Toronto, in St. James' Cathedral, March 11th. The service at the church was conducted by Canon Welch, assisted by Canon Cody. The casket was borne into the Cathedral covered with flowers and enfolded with the Union Jack. The Mayor and city corporation representatives filled the foremost pews and immediately behind them were the army and navy veterans who, with crape-draped colors, formed the head of the procession.

Diocese of Quebec.

Bishop Dunn, in his Ash Wednesday sermon, spoke with condemnation of the waste of time involved in spending afternoon after afternoon in playing bridge, as is now done by so many people.

Diocese of Huron.

The vestry of St. James' Church, Stratford, has elected, unanimously, as their rector, the Rev. O. W. Howard, professor of Apologetics and Church History in the Diocesan Theological College, Montreal. The parish has been without a rector for three months, since the elevation of the former incumbent, the Rev. David Williams, to the Bishopric of Huron. The church has a seating capacity of about 800 and there are 400 families in the congregation. Archbishop Bond, in a letter signifying his hearty approval of the choice of the vestry meeting, says that Prof. Howard will have "a glorious field for work."

The Rev. Oswald W. Howard was born near London, Ontario. He was educated at Toronto University and was graduated in 1896. After spending some time as principal of the Rothesay School, New Brunswick, he came to Montreal where he has been for six years, two years as assistant at St. George's Church under Bishop Carmichael, and for the last four years as professor in the Diocesan College.

The date of the annual meeting of the diocesan branch of the W. A. has been fixed for April 4th, 5th, and 6th.—Mrs. Williams, wife of the new Bishop, will be unable to act as President, or take a leading part in the W. A.—The debt on All Saints' Church, Windsor, has been all paid off.

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Diocese of Niagara.

A very thoughtful paper on the "Present Needs of the Church," was read by Rural Dean Spencer at the quarterly meeting of the rural deanery of Haldimand, held at Hagersville. The next meeting will be held at Cayuga in April.—The newly formed parish of St. Philip's, Hamilton, had had a vestry organized, February 27th. Bishop Dumoulin preached and celebrated Holy Communion in St. Philip's parish, March 5th. —St. Luke's Church, Burlington, has a fine new pipe organ, first used February 24th.

Diocese of Saskatchewan.

Bishop Newnham speaks of the great need of clergymen in his Diocese. There are four places, each with a good church, for which he has no one whom he can appoint to take charge.

Diocese of Montreal.

The programme for the Lenten season in Christ Church Cathedral, Montreal, is a very comprehensive one. The Primate preached on Ash Wednesday, and the Bishop Coadjutor on the following day. The vicar, Dr. Symonds, was to give daily addresses the first week in Lent on "The Consecration of Life in the Twentieth Century."

The Missionary Loan Exhibition closed on the evening of March 1st. It was a great success in every way. During the six days it was open, thousands thronged the hall, of all religious denominations. It was entirely under the management of the Montreal Gleaners' Union and the diocesan W. A. Many of the city clergy gave valuable assistance. The closing addresses on the last night were by the Bishop Coadjutor, Rural Dean Dart, and Rev. Osborne Troop.—Offerings were taken up on Sexagesima Sunday in aid of the diocesan mission fund. That contributed in St. George's Church, Montreal, amounted to $3,243.—A memorable service took place in St. Martin's Church, Montreal, on the evening of Sexagesima Sunday, when two young Jewish converts were baptized. The lessons were read by two Hebrew Christians.

A great effort is being made in the parish of St. John the Evangelist, Montreal, to celebrate the jubilee of their beloved rector, the Rev. Edmund Wood, which will take place on the 24th of June. At a recent meeting of the congregation it was announced that his greatest desire was to see the church building free from debt and consecrated, thus securing the permanence of the work to which his life has been devoted. The sum needed is $10,000, and of this $7,000 has already been subscribed. The parish has been Mr. Wood's life work, and the payment of the debt will undoubtedly come as a great relief to him. Of the fifty years of Mr. Wood's ministry, 47 have been spent in his present rectorship.

Diocese of Algoma.

Bishop Thornloe preached at the anniversary services of All Saints' Church, Huntsville, on Septuagesima Sunday. The church was consecrated February 18, 1900. The building is a fine one of stone.

Diocese of Athabasca.

The active superintendence of Archdeacon Holmes, now Bishop of Moosonee, so long associated with St. Peter's mission, Lesser Slave Lake, will be much missed. The Rev. M. Johnston will take charge temporarily. The new church at the mission, for white settlers, is to be opened shortly.

Diocese of Columbia.

The first regular monthly meeting of the newly formed Diocesan Board of the W. A. was held recently. The Rev. Mr. Anth gave an account of the work he is beginning along the coast in his mission boat.

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The Magazines

Blackwood's for February contains "Nelson's Year," by Alfred Noyes, a centennial poem; "The Renascence of Sycophancy," an adverse review of a life of Theodore Watts-Dunton: "The War in the Far East"—VII., by O., with three more vivid pictures of the conflict; "The Mystics," by Katharine Cecil Thurston, third chapter, and somewhat commonplace; "Mrs. John Hunter, the Surgeon's Wife," by Flora Masson, an appreciation of a sweet poet; "Richard Hartley, Prospector," by Douglas Blackburn, chap. vi., promises romance; "Two Singers," a review of the poems of Mr. Seaman and Mr. Alfred Noyes; "The Marriage Bond," in the form of a fictitious meeting of strong-minded people—a satire; "The Rawhide," by S. E. White, concluded with a wrecked ranchman's home, but with forgiveness of an eloping wife; "The Crisis in the French Chamber," by Ian Malcolm, gives a characteristic picture of French uproar in debate; "Age and Childhood," a brief poem by Walter de le Mare; "Musings Without Method," dealing largely with Russia's troubles in the East and at home; "A Study of the Russo-Japanese War," by Chasseur. II., "The Land Campaign to the Passage of the Yalu." These articles are worth reading as an accurate and thoughtful resumè of the war's progress.

A handsome number of *The Spirit of Missions*, arranged especially for children, is that for March. The attractive cover will at once enlist the attention of children, while the frontispiece picture of an Indian child kneeling before a large framed picture of the Good Shepherd, with the touching incident related under it, will introduce the children to a series of illustrations and articles concerning children of other lands and the missionary work of the Church among them. We have here interesting accounts of Igorrote children and of those of other races, among whom the American Church conducts missions. Certainly a large impetus will be given to the gathering of the children's Lenten offerings by the circulation of this magazine in the Sunday Schools of the Church, and elsewhere among the little ones.

The *Fortnightly Review* for February opens with a paper on "King Lear in Paris," by Maurice Maeterlinck, being a valuable criticism of the great tragedy itself. It contains profound reflections upon the method by which Shakespeare secured reality on the stage, notwithstanding his magnificence of language and expression which surpass the ordinary and the probable. No less interesting is the psychological problem suggested of the failure of the French people to appreciate, or even understand, the grandeur of the English dramatist. Other articles of note are "The Psychology of Disraeli," by Horace B. Samuel; "Greek at the Universities," by Prof. Collins; and "The Last of the French Marshals," by Major Griffiths. Alfred Stead writes in his customary strain on "Port Arthur and After." We have always found his prognostications justified by events. But there is a supplementary article which illumines an important subject with new information and novel assertion, entitled "Is Russia on the Eve of a Revolution?" The question is answered in the negative by Dr. A. S. Rappoport, and for the reason that the Russian people are as hopelessly prostrated in servility, as their rulers are demented by the spirit of absolutism and tyranny.

The first original paper in *The Church Eclectic* for February is by the Rev. Bert Foster, D.D., entitled "Priesthood Versus

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Ministry: A Paper Dealing with the Scarcity of Men for the Ministry." The author need not have ventured an apology for handling a question which has become a weariness to the flesh, for certainly he casts light upon it from a new direction, and calls attention to some crucial, although unpleasant facts, the consideration of which goes far to the solution of the problem. The second article, by the Rev. B. T. Stafford, on "Crime and its Causes," is the first of a series entitled, "Three Phases of the Carnival of Crime." In the present article seven causes of crime are described with accuracy and force. Under the head of selected articles, "Religion, Science, and Miracle," by Sir Oliver Lodge, is worthy of note.

The March number of *Scribner's Magazine* opens with a series of reproductions in tint of very remarkable portraits of Indians, selected from the work of many years of Mr. E. S. Curtis of Seattle, who is a professional photographer, with an artistic appreciation of his subjects. He has visited many tribes, and pictures the Indian as he was in primitive conditions, so that the collection will be a most valuable ethnological record. George Bird Grinnell, who writes the article, says that he has "never seen pictures relating to Indians which for fidelity to nature, combined with artistic feeling, can compare with these pictures by Curtis."

Mme. Waddington's "Italian Recollections" are continued with some interesting anecdotes of the visit of the then Crown Princess of Germany (afterwards the Empress Frederick) to Rome, in 1880. There are also accounts of dinners in the circle of the Cardinals.

The *Sewanee Review* (Quarterly for January: (1) "The Servant Problem in a Black Belt Village," by Walter L. Fleming, a curious and vivid picture of conditions unfamiliar to Northerners; (2) "Children of Nature in Fiction," by Joakim Reinhard, who regards writings like those of Rousseau and his imitators as vacation trips of fiction from wearisome convention; (3) "Hamlet's Mouse-Trap," by Henry T. Stephenson, explains why Hamlet delays to kill the king after the mimic play; (4) "The Philosophy of Herbert Spencer," by W. S. Bishop, a clear and thoughtful criticism; (5) "Swinburne's Poetic Theories and Practice," by Ernest Godfrey Hoffsten; (6) "The Influence of Ferguson on Burns," by Willard L. Myers; (7) "The Life and Work of Mrs. Alison Cockburn," by Winifred Snow; (8) "The Philosophy of American Poetry," by Carl Holliday, finds in our poetry "an earnest note . . . vibrant with the independent thinking individuality of the best Americanism"; (9) "Thomas Underwood Dudley: An Appreciation," by Wm. P. Du Bose; (10) Reviews; (11) Notes.

When Lord Peterborough lodged for a time with Fenelon, Archbishop of Cambrai, he was so delighted with his piety and virtue that he exclaimed at parting: "If I stay here any longer, I shall become a Christian in spite of myself."—*Selected.*

Prayer is the aspiration of our poor, struggling, heavy-laden soul towards its Eternal Father, and, with or without words, ought not to become impossible. Loyal sons and subjects can approach the King's throne. —*Carlyle, in a letter to a young friend.*

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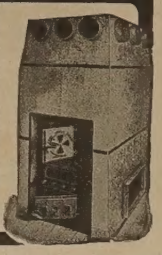

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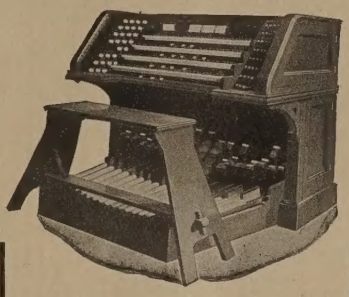

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Yes, this is the great power which St. Paul claims for the Old Testament—that it will accustom men to the right way of looking at things, and make them see the meaning of their own life more nearly as God sees it; that it will give them more of that strong and pure and quiet wisdom which poor and simple people often have, and with which they go on, quite clear and unperplexed, amidst all the problems and sophistries which entangle many who are more clever and less spiritual. The shrewdness of the unworldly, the penetrating, steady insight of those whose eye is single, who have done with selfish, secret aims—this is what men may gain from the Holy Scriptures which Timotheus knew. They may be made wise to understand what the will of the Lord is; they may take the measure of all earthly things so truly and surely, with so just an estimate, that they may, indeed, recognize the Crucified as the fulfilment of the world's true hope, and glory in His Cross; that they may see how sacrifice both was and is the one true way of victory in this world, and that there is no strength like that which hides itself in patience and humility; that Christ ought to have suffered these things, and so to enter into His glory.—*Francis Paget.*

The compilers of the Lessons have been much more careful to exhibit the Prophets as preachers of righteousness than as mere predictors. I have felt that this aspect of their lives has been greatly overlooked in our day, and that there is none which we have more need to contemplate. The history of the Hebrew Monarchy, without the light which it receives from Jewish prophecy, seems to me as unintelligible and incoherent as it does to those who reject it, or who try to reconstruct it. Seen by that light, I can find nothing more orderly or continuous, nothing more consistent with itself or more helpful in interpreting the modern world. I have found that the Old Testament Prophets, taken in their simple, natural sense, in that sense in which they can be understood by and presented to a lay student, clear up difficulties which torment us in the daily work of life; make the past intelligible, the present endurable, the future real and hopeful; cast a light upon books; deliver us from the tyranny of books; bring the invisible world near to us; show how the visible world may be subjected to its laws and principles. —*F. D. Maurice.*

In spite of every discouragement we cling to the trust with which we were born. Even when the last conclusions of despondency are forced upon us by the facts of life, the heart will not surrender its loftiest aspirations. And the Bible justifies them. The Bible, in which we can see human life, the simplest and the loftiest penetrated by a Divine life, gives us as an abiding possession that which nature and the soul show only far off for a brief moment, to withdraw it again from the gaze of the inquirer—the vision of a Divine Presence. The Bible discloses to us behind the veil of phenomena something more than sovereign law, something more than absolute being. It may for long ages be silent as to the future, but from the beginning to the end it is inspired by the Eternal. It places man face to face with God from the first symbolic scene in the Garden of Eden to the last symbolic scene in the New Jerusalem. It makes us to discern with spiritual perception One who is not loving only but Love, One from whose will all creation flows, and to whose purpose it answers, *of whom and through whom and unto whom are all things.* In a word, the Bible writes hope over the darkest fields of life. Man needs hope above all things; and the Bible is the charter of hope, the message of the God of revelation, who alone is *the God of hope.*—*Bishop Westcott.*

We cannot misunderstand about the gathering of all nations before the Throne, about the great division to the right hand and to the left. We cannot misunderstand about the door shut on the unready virgin, on the prayer urged so eagerly but too late. We cannot misunderstand about the judgment passed on "the wicked and slothful servant," cast out to "the outer darkness, where there is weeping and gnashing of teeth." Whatever may be the measures and differences of sin, we cannot misunderstand about retribution, absolute, as terrible as words can describe it, on sin which has not been forgiven. We cannot misunderstand the appalling significance, far as it is beyond our power to fathom it, of the "wrath of God"; and the phrase belongs to the New Testament as truly as that of the "love of God." Of the closing retribution our Lord has used words and figures, which have graven themselves deep in the memory and imagination of mankind—the eternal punishment, the fire that never shall be quenched, the worm that dieth not, the place of torment prepared for the devil and his angels. What could our Saviour mean us to understand by all this? Surely He did not mean simply to frighten us. Surely He meant us to take His words as true. We may put aside the New Testament altogether; but if we profess to be guided by it, is there anything but a "certain fearful looking for of judgment and fiery indignation," for obstinate, impenitent, unforgiven sin, sin without excuse and without change?—*R. W. Church.*

There is without a doubt something in the Old Testament, as well as in the New, quite different in kind, as well as in degree, from the sacred books of any other people; an unique element, which has had an unique effect upon the human heart, life and civilization. This remains after all possible deductions for "ignorance of physical science," "errors in numbers and chronology," "interpolations," "mistakes of transcribers," and so forth, whereof we have read of late a great deal too much, and ought to care for them and for their existence or non-existence simply nothing at all; because, granting them all—though the greater part of them I do not grant, as far as I can trust my critical faculty, there remains that unique elements, beside which all these accidents are but as the spots on the sun compared to the great glory of his life-giving light. The unique element is there; and I cannot but still believe, after much thought, that it—the powerful and working element, the inspired and Divine element which has converted and still converts millions of souls—is just that which Christendom in all ages has held it to be; the account of certain "noble acts" of God and not of certain noble thoughts of man—in a word, not merely the moral, but the historic element; and that, therefore, the value of the Bible teaching depends on the truth of the Bible story. That is my belief. Any criticism which tries to rob me of that, I shall look at fairly, but very severely, indeed.—*Charles Kingsley.*

We ought to anticipate the day of judgment. "If we would judge ourselves, we should not be judged." When you are going to be examined, you do test papers first to try yourself. When you spend money, you keep an account if you are wise, so that you

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